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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
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# THE BIBLE CHAMPION

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**N**O church can, without self-stultification, retain in its ministry men who deny that which the church deems indispensable doctrine. The church cannot, of course, order the mind of any man and make him believe that which he cannot believe. And no honest man will teach what he is convinced is not true. It were better, then, that the religious who find themselves out of accord with ancient doctrines, go their own way in peace, leaving it to the established churches to pursue their important and highly valuable labors in accordance with unaltered convictions. . . . In the end, the modernists will have to set up a new fold.—*Pittsburgh Gazette-Times*

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# "In the Name of Our God We Will Set Up Our Banners"

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People who desire to be posted in regard to the present conflict should read these books.

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# THE BIBLE CHAMPION

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## EDITORIAL

### What is "Untheological Christianity"?



E note with regret an article with the title, "Untheological Christianity," in *The Christian Century*, by Charles M. Sheldon, D.D., who is one of the "Contributing Editors" of *The Christian Herald*, as is also Dr. S. Parkes Cadman, the noted militant Modernist. In former days the latter journal was known as a staunchly evangelical periodical. Its present editor, although he steers clear of polemics in his paper, still seems to have liberalistic sympathies, or he surely would not place the names of outstanding Modernists on his editorial masthead.

But we would like to inquire what this new brand, called "Untheological Christianity," is? Dr. Sheldon, although, it must be admitted, he is not entirely frank, seems to think it a very desirable kind of religion. Is it possible to have Christianity without theology? Christianity teaches that there is a personal God; and that is Theology of the first water—*theos* plus *logos*. It teaches that God created the heavens and the earth; and that is the branch of Theology known as Cosmology. It teaches a very explicit doctrine of man; that he was created in the divine image, that he was made a free agent, that he fell into sin, and that he is capable of being saved; and all these points are known in Christian theology as Anthropology, Hamartology and Soteriology, which means, respectively, the doctrine of man, the doctrine of sin, and the doctrine of salvation. The Bible also teaches a very specific doctrine of the Redeemer, who is the Son of God incarnate, the Word made flesh; and that is called Christology, or the doctrine of the person of Christ. Then there are also Pneumatology, or the Biblical teaching in respect to the person and work of the Holy Spirit; regeneration, faith, hope, love, sanctification; Eschatology, the doctrine of the last things, or of the future life.

All these topics—precious beyond compare—are doctrines inherent in the Christian system of truth, without which it would no more be Christianity than water would be water

without hydrogen and oxygen. And these doctrines—call them teachings, if you prefer—constitute Christian theology in essence, whether you label them with terms of Greek derivation or use simple English terms. There is no such thing as Christianity without theology. The author of "In His Steps" ought to know it. In his famous story by this title he taught that people should follow the example of Christ. "What would Jesus do?" was the uppermost question in that book. But that implies a very specific doctrine of Christ—the doctrine that His life was a perfect life, one that could safely be followed in every respect. There you have the doctrine of the sinlessness of Christ, which is one of the outstanding doctrines of Christian theology. Cannot the liberalists see how inconsistent they are when they gird at theology?

And what is Christian theology, in the scientific sense? It is the *science* of the Christian religion. It is an attempt to define, classify, correlate and unfold the various data of the system of truth taught in the Holy Scriptures in a scientific way. Just as scientific men classify the plants and give us botany; the rocks and fossils, and give us geology; the heavenly bodies, and give us astronomy; the data of human consciousness and thought, and give us psychology; the facts of living organisms, and give us biology, etc., just so Christian theologians assemble and develop the data of Christianity, and give us the science of the Christian religion. In this scientific age, no intelligent man ought to object to science in religion any more than he would object to science in the physical realm. Are we to have scientific order in every other sphere, and hodgepodge only in religion?

Why, religion is one of the most outstanding facts of human life. It is all but universal. Every nation and tribe, however primitive, has its religion. In many nations religion is the most dominant force in human life. People who know nothing of many of the natural sciences have a very definite body of religious



doctrine—which means that they have a theology. This being true, if any data are worthy of being systematized into science, they are the data of religion.

It may well be admitted that people can be good Christians without mastering a system of formal theology. They may know few of the scientific terms employed in the development of such a system. But that does not mean that, if they are true and intelligent Christians, they do not accept the essentials of Christian theology. True Christians are those who accept the Bible as God's inspired word and Christ as their divine-human Saviour. But they cannot so accept the Bible without accepting its doctrines, which spells theology. They cannot accept Christ as their all-sufficient Redeemer without accepting the doctrine that He is both God and man, and thus is competent to save unto the uttermost. All this involves a definite system of theology, even if it is not formally outlined and labelled.

The Modernist may say that very unlearned people are often good Christians, and yet they know little about theology. No doubt that is true. But does the "scholarly" Modernist want to bracket himself with the unlearned? We hardly think so. He poses as a scholar and a scientist. "To whom much is given, of him much is required." Therefore he is responsible for holding a more scientific view of the Christian religion than is the unlettered Christian.

A man may love flowers without knowing much about botany; but surely a scientific knowledge of the plant world would make his love of flowers all the broader and more intense. A man might live and vegetate without knowing much about biology; but it would seem that such a knowledge would add greatly to his appreciation of the privilege of living and having a being in the world. A man might love the stars without being an astronomer; but certainly a scientific knowledge of the stars would not decrease his love for the star-paved dome. So a man may be a good Christian without a knowledge of formal theology; but such a scientific knowledge of the great and inspiring system of Christian truth and of the person and power of Jesus Christ would not decrease his love for God and his desire to proclaim the great and uplifting truths he loves.

What is the ulterior motive in these modernistic attempts to belittle theology? It is the unwillingness of the Modernists to accept any definite Christian principles and doctrines, such as are clearly laid down in the Word of God. Theirs is a religion of indeterminateness, of ambiguity, of glittering generalities. They want

no clear definitions. They love religious fog better than religious sunlight. Dr. Sheldon's article is proof positive of the correctness of our assertion, for nothing could be more hazy and indeterminate than his halting efforts to define Christianity.

Just note, for example: "After all, abundant life is Christianity. But is it true also that Christianity is abundant life?" Thus he concludes his lengthy article with a question, an interrogation point. Again we say this is the modernistic religion of haze and indeterminateness, indicative of an unwillingness to believe anything definite—the religion of fogland, not of sunland.

But we are not going to leave Dr. Sheldon's question unanswered, even if he did purposely evade the issue. First, it is *not* true that "Christianity is abundant life," unless you say what kind of life you mean; and that is just what Dr. Sheldon fails to do in an article covering nearly two big pages and half of *The Christian Century*. Our Lord did not leave this question up in the air, as Dr. Sheldon does. No! Christ said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). No doubt this is the passage to which Dr. Sheldon refers (although he does not say so). But the life here designated by our Lord is life *in Him and through Him*. "I am come," etc. It is not any kind of life, however abundant, but that life which flows from His death (verse 11: "I am the good Shepherd: the good Shepherd giveth His life for the sheep"); and that flows from vital communion with Him (John 15:1-6: the parable of the vine and the branches).

Dr. Sheldon shades and diminishes this doctrine of Christ, our Lord. He apologizes for "untheological Christianity" in Turkey, where the teaching of Christianity is forbidden, and where he seems to intimate that just living right before the Turkish people is better than a Christianity of a full testimony. Yes, just live right, but never mention Christ—that is so much better than "theological Christianity"! Perhaps it is the best that can be done in the circumstances; but surely it must be a great deprivation for any earnest Christian to live a Christian life without ever mentioning the name of His Lord from whom his life comes. Dr. Sheldon's praise of this method does not agree with Paul's principle: "How shall they believe on Him of whom they have not heard? . . . So faith cometh by hearing, and hearing by the Word of God." We maintain that Dr. Sheldon, instead of eulogizing the mute testimony of Christians in the Turkish empire,



and making invidious comparisons between it and "theological Christianity," ought to lament the fact that Christian missionaries are not permitted to bear their full testimony to Christ and His Word among the Moslems. Christ said, "And ye shall bear witness of me" (Acts 1:8); "Whosoever confesseth me before men, him will I confess before my Father in heaven" (Matt. 10:32); Paul: "With the mouth confession is made unto salvation" (Rom. 10:10).

It must be said without rancor that Dr. Sheldon's criticisms of theology are quite superficial. Here is a sample: "And with it all, I came home asking a similar question about the world's theologies. Why are so many of them needed in our seminaries and churches before souls can have stamped upon them the certified hall-mark of 'Christian'?"

Oh, goodness! No exclamation is adequate to express ones' amazement at such shallowness, such lack of information! Who has ever heard

of a church body which has taught that people must go through a theological seminary before they can be labelled "Christians"? No church body in all history has ever made such a ruling. There are millions of good Christians who have never seen the inside of a theological seminary. We would gently break the news to Dr. Sheldon that theological seminaries are intended to train men for the ministry, just as other advanced technical institutions are intended to train men for other specific vocations. Does he not know this? Furthermore, it is hoped that the young men who go to theological schools are Christians before they go there. The seminary is not intended to make them Christians, but to discipline them for their special vocation, that of the gospel ministry.

But, with all kindness in our heart, we are weary of correcting the blunders of the Modernists; for of all the blunderers of the world, the Modernists carry the banner.—L. S. K.

## "The Power of the Lord"



HIS is the story of a clinic in Capernaum nineteen hundred years ago. The man who tells the story was himself a physician who had practiced in Antioch, after taking his degree under Hippocrates, the greatest of the ancient masters of the healing art. Here is the story as he tells it:

A man named Jesus had come to town announcing that He was come from God. He preached on the great verities with such simplicity and power that the common people heard Him gladly and hung upon His lips. This was the more singular because it appeared that He was a mere carpenter, with no learning beyond that of the rabbinical schools.

But stranger things were forthcoming. The man proposed to verify His claims by healing sick folk free of charge. The enclosed court and piazzas of the home where He was staying were thronged with patients and their friends. The lame came hobbling on crutches, mothers brought their ailing children in their arms; many of the sufferers were carried on litters; and "they were healed every one of whatsoever disease he had." There were scribes and rabbis, with official members of the synagogues from the neighboring towns, looking on with critical eyes; but what could they say? It was a great day

for Capernaum, for many homes that in the morning had been darkened by the special shadow of pain were at evening made to rejoice with exceeding joy.

Little wonder that the people "were amazed." Luke heard them saying to one another, "We never saw it on this fashion," and "We have seen strange things today." He himself was at a loss to account for what he had witnessed; indeed it was unaccountable except on his assumption that "the power of the Lord was present."

But the most amazing thing was yet to come. The throng of hearers and patients was so great that "there was no room even about the door." There came a sudden commotion. A man of standing in the community, afflicted with an incurable palsy, had been brought on a litter by four friends, who, finding it impossible to make their way through the press, had carried him up an outer stairway to the housetop, from which they were now tearing away the tiling! The paralytic was presently let down in the midst of the assembled company, and Jesus greeted him with the words, "Son, thy sins be forgiven thee!" The censorious scribes lifted their eyebrows thereat, as if to say, "This is easy; any one can say, 'Thy sins be forgiven'; but who knows whether anything has happened or not?" And Jesus, perceiving their



thoughts, said, "What reason ye in your hearts? Is it easier to say, Thy sins be forgiven thee or to say, Rise up and walk? But, that ye may know that the Son of Man hath power on earth to forgive sins, I now say to the sick of the palsy, Arise, take up thy couch and go into thy house!" And immediately the man rose up among them and departed, glorifying God!

What had Luke to say to that? He was dumbfounded! If the teaching of this unlettered peasant had fascinated and amazed him; if his manifest skill as a physician had so bewildered him that he must needs call in Omnipotence to account for it; what must be said of this arrogation of the divine prerogative for forgiving sin?

The conclusion is obvious. Allowing that the wonderful words and wonderful works of Jesus were in manifestation of the power of God, they were all converged upon one point, to-wit, His saving grace. His sermons were all invitations; His miracles were all parables; His whole life was centered in the Cross. One who could thus open blind eyes, heal withered bodies and wipe away the spots of leprosy might justly claim what He would, even to the power of absolving sinners from their sins!

Thus the clinic answered a double purpose: On the one hand it verified the otherwise preposterous claim of the Good Physician that He was the veritable Son of God; and, on the other, it emphasized His invitation "Look unto me, all ye ends of the earth and be ye saved!" The argument was irrefutable. So deeply was Luke impressed by it that he followed Jesus from that day on: and years afterward, when the Apostle Paul set out upon his missionary journey, Luke went with him not only as an attendant physician, but as a true yoke fellow in service, having satisfied himself by what his eyes had seen that Paul was right in his two great propositions, "This Jesus is the Christ" and "He hath power on earth to forgive sin."

And the argument holds good today. We are not ruminating now in the region of ancient history. Progress is a fact, else the world would not be rolling around the sun: nevertheless there must be some constant factors in progress, else mathematics would not be an exact science. The logic of history works outward and onward from axioms that never change.

One of its constant factors is man. According to Huxley the most ancient skull yet discovered "for aught we know may have be-

longed to a philosopher." Just what Solomon meant when he said "There is nothing new under the sun," may be an open question; but certainly there is nothing new in the nature of man. His pains and passions, his dreams and visions are what they were in the infancy of time. The same disease germs mingle with the currents of his blood; he cringes under the same "whips and scorns of time" and escapes no more than ever from "the thousand ills that human flesh is heir to." His conscience makes a coward of him in the same old way. In his reminiscent moments remorse pricks him to the heart and evokes the pentacostal cry, "Men and brethren, what shall we do?" While Evolutionists are guessing it behooves them to guess once more as to why Evolution has not evolved some sort of better man.

Another of the constant factors is Force. All scientists are agreed as to "the conservation of energy." The welkin rings just now with radium. All hail, Radium! But who invented it? Nobody. Madame Curie discovered it. Forces are never invented but always discovered. They were there in waiting all the while. Nobody claims that Franklin invented electricity or that Watt or Stephenson invented steam. They found them where they always had been and harnessed them to common uses. New adjustments and new applications of such age-old energies as are concealed in air and earth and water are the milestones of industrial progress. And social progress is speedometered in the same way. Physical and moral therapeutics are constantly changing but Truth and Ethics are like Peruvian bark which is found in the vicinage of malarial swamps, just where it always was. Germs and germicides alike are simply hunted out of their hiding places. Inventions? Oh no; but discoveries great and many. And the more the better for us.

But the most important of the constant factors is that which Doctor Luke calls "the Power of the Lord." Back of man and his unchanging needs, back of all material and moral forces with all their possible adjustments, stands God, "the great Constant in a universe of flux." He is the infinite and inexhaustible source of all.

And that brings us back to the Clinic at Capernaum and to the Physician who professed to be the incarnation of God. At the outset of His ministry in the synagogue of His own town He said, "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the poor; he



hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." This was what brought Him from heaven to earth; and coming, He came to stay.

His teaching is as real and influential now as ever. Theodore Parker, while disavowing faith in the supernatural claims of Jesus, was frank to say, "His doctrine is beautiful as the light, sublime as heaven and true as God." His precepts underlie all civilization. Cut them out of progress and forthwith schools, hospitals and commonwealths totter to their fall. The world is full of preachers and teachers; but by common consent "never man spake like this man." The voices of other old time worthies come down to us in faint and dying echoes; His is a living voice; more audible, more widely heard, more potent than ever among men and nations. A mere peasant—an "unlettered" carpenter, as his critics said—calling to the north Give up and to the south Keep not back, to the east and west Bring my sons and daughters from afar—explain that if you can.

Nor has his healing power suffered any change. "He is the same yesterday, today and forever." Faithcure is no fable, however foolish folk seem determined to make a *reductio ad absurdum* of it. The prayer for physical relief is subject to the same conditions as other prayer; no more, no less. The sufferer who pleads with Christ for help, recognizing His superior wisdom as well as His infinite love, is sure of a hearing. The answer may come as it came to Paul pleading for deliverance from his thorn, "My grace shall be

sufficient for thee"; or it may appear that one's sickness, like that of Lazarus, is "for the glory of God"; in which case of course the filial spirit as well as sound reason will evoke the response "Thy will be done."

To insist upon the cure of every malady would obviously leave no room for any judgment but our own; and besides, if all such prayer were answered in accordance with the near-sighted petitioner's wish and will, no one would ever die. Then, what a world this world of ours would be!

But when one prays for spiritual healing the answer is always forthcoming; because sin can never be to the glory of God. Here the prescription of the Great Physician is, "Believe; only believe"; that is to say, "Take me at my word. Put away all prejudgments that could interpose betwixt thee and me. Accept the proffer of my pardoning grace as fully and freely as I offer it."

At the risk of seeming repetitious let us say again that all Christ's miracles of healing converge on His one great miracle of absolution. To open a few blind eyes and cure a few paralytics in a world full of blind and halt and withered folk, would have been an inconsequential thing to do but for its evidential value in demonstration of the fact that the Wonder-worker had "power to forgive sin." For sin is the very root and occasion of all the troubles that oppress us.

At this point we note the singular skill of Christ as a diagnostician. He never questioned the reality of pain. The Buddhists have a word "maya," which is one of the key-notes of their religion. It means "illusion." To their minds all sensation is unreal. Joy

## Thanks, Dr. Burwell, for the Wish

I am enclosing you herewith my Check for \$6.00 which you will place to my credit on your subscription book and extend my paid-up subscription as far in the future as it will cover. Above all things, do not discontinue the monthly visits of the CHAMPION to me under any circumstances. It is the one magazine that I read from cover to cover and always wish for more of the same kind. God bless you and the noble defenders of the precious old faith who are associated with you in the publication of THE BIBLE CHAMPION. I have never craved the simple possession of money for its own sake, but when I hear of anything that would help the CHAMPION to greater usefulness I always wish that I could be rich just for a little while. (How I, too, wish you were! The CHAMPION longs for such a friend—B.) As a life-time Fundamental, I rejoice in the work you are doing, and I have yet to find an article in THE BIBLE CHAMPION that I could not most heartily endorse.

Sincerely and fraternally yours in Christ,

HENRY W. BURWELL.



and grief, pain and pleasure, hope and disappointment, are as illusory as the shadow of a dream. There are people among us who profess to think the same way, affirming that pain is merely "an opinion of mortal mind." The fact that this gives the lie direct to the physical senses should be enough for the average man. But after all pain is only a symptom of disease; and Christ sought deeper for its malignant germ. He had, indeed, come all the way from Heaven to extirpate it.

The skill of this Good Physician was never baffled. If ever there was a desperate case of blindness it was that of Bartimaeus, the beggar, who appealed to Jesus on the highway: yet at the word "Receive thy sight" he opened his eyes and fell in with the company glorifying God. If ever there was a hopeless case of hemorrhage it was that of the woman who "had spent all her living on physicians" in vain; yet when she merely touched the hem of His garment, "virtue went out of Him" to cure her. If ever there was a desperate case of leprosy it was that of the man who, "being full of leprosy," fell before Jesus saying, "Lord, if Thou wilt Thou canst make me clean"; but at the word, "I will! Be thou clean," immediately his leprosy departed from him.

And, by the same token, his work is efficacious in the pardon of sin. If ever there was a hopeless case of moral delinquency it was that of the Magdalene, a woman of the town notorious for her vicious life: yet she was transformed into a saintly woman by His word, "Go in peace, thy faith hath saved thee!" Yes, there was a more desperate case than hers; namely, that of the thief who, having passed his years in outlawry, was condemned to death, who *in articulo mortis* raised his eyes penitently to Jesus, saying, "Lord, remember me"; and the answer came, like a swift decree from the throne of heavenly grace, "Today thou shalt be with me in paradise!"

By this we are advised that the "Good Physician knew and knows no "hopeless cases." The most incurable malady is not beyond His skill. Let none despair, in view of His great promise, "Him that cometh unto me I will in no wise cast out."

Somebody here needs Him now. Is it you, my friend? Have you been groaning under a burden of unforgiven sin? Have you lain awake in the watches of the night by reason of "a certain fearful (and reasonable) looking for of judgment?" Have you found

a fitful anodyne in false philosophies? Have you, perhaps, gone down to Endor to confer with spirits that peep and mutter? Are you tired of it all?

Try Christ, my friend. He never fails. Call upon Him while He is near. Let the deepest longing of your heart find utterance in the plea, "Have mercy, Lord, O Lord, forgive," and He will surely answer, "Go in peace: thy sins be forgiven thee."

He is here and waiting to be gracious. As long as I live I shall not forget a dreary night in my boyhood when my mother awoke me, saying, "Run for the doctor; your father is dying!" I ran half clad through the wintry night. I rang the doctor's bell. My lips were blue and my teeth chattering. I rang again; I shook the door. O, would the doctor never answer? Would he never come? And, when he came, would he be able to help after all?

There is no need to run for this Doctor. He is not far from every one of us. He waits to be gracious. He is here just now.

The Clinic at Capernaum is over. The people are dispersing to their several homes. Some of them have received impressions that will soon vanish into thin air; others are so bewildered that they know not what to think; still others are hinting at wizardry or the black art; but those who have been healed of their physical or spiritual ailments are all of one mind. To them the argument of the clinic, based on their personal experience, is unanswerable. They know that the Gospel is the power of God unto salvation to every one that believeth.—D. J. B.

## That Genealogical Tree



UCH was made a year or two ago by Edwin Grant Conklin of the "genealogical tree" constructed by the imagination of some of the promoters of evolution. Dr. Conklin gave a graphic description of it in his brochure, "Science and the Bible." This he did with an assurance which seemed to say, "There! that settles it!"

A short time before his brochure was issued, Professor A. G. Tansley, president of the Biological Section of the British Association, pointed out the weakness of the fossil argument and regarded the search for common ancestors among plants as "literally a hopeless quest, and the genealogical tree an illusory vision." The report of this presidential address was published



in *Nature* for March 8, 1924—a leading British scientific magazine. In the same number of that journal Professor F. O. Bower, of the University of Glasgow, wrote as follows: "At the present moment we seem to have reached a phase of negation in respect to the achievements of phyletic morphology and in conclusions as to descent." By "phyletic morphology" is meant the descent of structural forms from one another; another way of saying transformism, or the evolution of one form of life from another.

In the same magazine for April 26, 1924,

Professor A. C. Seward, of Cambridge University, expressed himself in this way: "The present tendency is to discard the old genealogical tree, with its wonderful diversity of branches, because a student who takes an impartial retrospect soon discovers that the fossil raises more problems than it solves."

In spite of these doubts and negations by outstanding scientists, Dr. Conklin went right ahead talking about the so-called "genealogical tree" as if there could be no question about it. Had he not read what Tansley, Bower and Seward had said about it?—L. S. K.

## The Sign of the Prophet Jonah

### *Unique Importance of the Book of Jonah*

**S**EEING then, that the Old Testament contains types of the Resurrection so numerous and so striking, it is a fact of the utmost significance that the Lord Jesus Christ, when He came to select from the storehouse of types which He was to fulfill, made deliberate choice of the experience of the prophet Jonah, choosing that, and that alone. By this selection, the Lord raised the Book of Jonah, and especially the event of his being cast into the sea, swallowed by a great fish, and brought back to life again, by the Word of God on the third day—to a place of special prominence and importance.

In view of the unique position which the Lord has thus given to the remarkable experience of Jonah, it is not to be wondered at that the Book of Jonah has been the object of special attacks by the enemies of truth. It would be very strange indeed were it otherwise. The Lord Jesus has Himself linked His own Resurrection from the dead, upon which the salvation of sinners absolutely depends, directly with the deliverance of Jonah from the belly of the great fish. Any questioning of the one event raises a question as to the other also. This is the explanation of the special efforts that have been made to discredit the experience of Jonah.

### *God Freely Acting in His Own Creation.*

Another striking characteristic of the Book of Jonah is that in it we are permitted to see, as perhaps in no other portion of Scripture, the Creator, acting directly and freely in His own creation, doing just as He pleases with His creatures, entirely unhampered by what the wise men of this world are pleased to call the "laws of nature."

When Jonah fled from the presence of the

Lord and went his own way; "the Lord sent out a great wind into the sea"; and we see the "stormy wind fulfilling His Word." Moreover, the Lord, foreknowing that Jonah would be cast into the sea, "had prepared a great fish to swallow Jonah." Furthermore, when the hour of Jonah's deliverance arrived, "the Lord spake unto the fish," and it obeyed Him. Again, "the Lord God prepared a gourd and made it to come up over Jonah"; and furthermore, "God prepared a worm and it smote the gourd"; and finally, "God prepared a vehement east wind."

So we are given to see the Lord doing just as He pleases in His own creation, and commanding obedience from His own creatures. That, however, is something which the learning of the day will not permit God to do. It will not hear of such a thing as an alteration in "the course of events," or tolerate any interference by the Supreme Being with the "laws of nature." Hence the learning of our day has set itself with peculiar determination against the Book of Jonah.

And this opposition of science, falsely so called, has influenced many who have a sort of faith in the Bible. It has caused the Book of Jonah to be neglected and regarded with doubt and suspicion. There are many who would readily enough admit that God could prepare a worm capable of smiting the gourd, but who deem it utterly incredible that God could prepare a great fish to swallow Jonah. Yet the preparing of the great fish is no more difficult than the preparing of the worm to Him who created all things, and Who upholds all things by the word of His power.

### *The Sign and the Countersign.*

The matter stands thus: The Lord Jesus Christ linked the experience of Jonah, in be-



ing swallowed by the great fish and thrown up again, with the fact of His own death and resurrection. In one saying He asserts the truth of both events. Nay, more, He makes the one fact depend upon the other; for He said, "As Jonah was three days and three nights in the belly of the great fish, So shall the Son of Man be three days and three nights in the heart of the earth." He cited that Scripture, and that alone, as proof from Holy Writ that He should die and rise again.

Furthermore, He testified that the Gentile city of Nineveh had repented at the preaching of one who had been swallowed up in the great deep for three days and three nights; thus figuring that He Himself, when raised from the dead, would be preached unto the Gentiles, and believed on in the world.

It follows that to deny the account of Jonah's experience is virtually to deny the Resurrection of Jesus Christ, which is the foundation fact of the Gospel, and without which there is no Saviour and no salvation. To deny the sign is to deny the countersign.

We should, therefore, turn with the deepest interest to the Book of Jonah; and we should seek diligently to possess ourselves of the treasures it contains. The more we do so, the more will we be rewarded for our pains. It is a wonderful little book. It must be so, since the Son of God directly calls our attention to it, while on the other hand, the Enemy of Truth puts forth his greatest efforts to discredit and to turn our attention away from it.

#### *God's Salvation: Life from the Dead.*

One of the leading truths to be learned from the Book of Jonah is that the salvation of God is Resurrection. God's salvation is nothing less than bringing forth the sinner from out of the dominion and power of death, and giving him new life in a new place. All human beings are, from the hour of birth, under the power of death. This is a fact so palpable that none can deny it. "By one man sin entered the world, and death by sin, and so death passed upon all men" (Rom. 5:12).

This is equally true of the man of high character and the man of low character, of the man who has done his best and the man who has done his worst. The greatest men, the wisest, the most intelligent, the most learned, the strongest and the best, are all under the dominion of death. Since all are in precisely the same condition by nature, all are in need of precisely the same salvation. For there is "no difference."

Saul of Tarsus, the man of blameless life, spent in pious works and religious exercises stood in the same need of God's salvation as the woman of Samaria, or the dying thief of Calvary. All alike need a Saviour-God. One who *reverses* the course of nature—bringing life out of death. For the course of nature, which is governed by sin, carries every man from life into death. The salvation of God reverses the course of nature, bringing men out of death into life. This salvation may be described by the one word, "Resurrection;" and that is the supreme lesson of the Book of Jonah.

So the Gospel brings to light another fact, a fact, however, that is not self-evident like the universal fact of death's power over all men; but a fact known nevertheless to those who hear and believe the Word of God: "But now is Christ *Risen from the Dead* and become the first-fruits of them that slept. For since *by man* came death, *by man* came also the Resurrection of the dead" (1 Cor. 15:20, 21). Death came by one man, Adam: Resurrection came by one man, Jesus Christ.

There are many who seem to think that the place in which they find themselves—the world that lieth in the Wicked One—is a pretty good place to be in. They admit that there are defects in it; that its advantages are most unequally distributed, that it contains much suffering and misery, and much crime and wickedness. But they hold the comfortable doctrine that the world needs only a few improvements in its social and political arrangements to make it a desirable and agreeable dwelling-place for all human beings; and they hold also that men themselves possess the ability to devise and introduce into the world all needed improvements.

But this is not the testimony of the Word of God; it is the lie of that same "Wicked One" in whom the world lies, who is its "prince" and "god," and "who has the power of death" (Heb. 2:14). It is not the testimony of the Spirit of Truth, for He is come to "convict the world of sin, and of righteousness, and judgment" (John 16:8, 11). It is no part of the mission of Christ to introduce social and political changes in the world, but to bring Resurrection as a way *out*. Jonah was not so foolish as to suppose that God's salvation would make him a little more comfortable *in* the fish's belly. He looked for deliverance *out* of it.

Let none be deceived as to this vital matter. The world over which death has absolute dominion is *not* a good place to be in;



and the best possible news to those who are in such a place is the news of *a way out*. Hence the prominent fact of God's "good news" is the Resurrection, and that is what is represented by the sign of the prophet Jonah. For resurrection is God's way out of "this present evil world" into the new creation, wherein is no sin or sorrow, pain or death.

### *Jonah a Type of Israel*

We may also find in the brief history of Jonah a remarkable epitome of the history of the people Israel, the indestructible nation. God made Himself known to Israel. As "the Word of the Lord came to Jonah, the son of Amittai," so the Word of the Lord was given to Israel; for "unto them were committed the Oracles of God" (Rom. 3:2). One purpose of this was that His Name might be made known upon earth, His saving health among *All* nations. For God purposed from the beginning that, through the seed of Abraham *All* the families of the earth should be blessed (Gen. 12:3).

But Israel, like Jonah, turned away from the mission upon which God had sent them. So that a like thing has befallen them to that which happened to Jonah. They have been

cast into the stormy sea of the nations. They have been swallowed up. But, like Jonah, they will be turned again to the Lord. As it is written in the prophecy of Hosea: "After *two days* will He revive us; in the *third day* He will raise up us and we shall live in His sight" (Hos. 6:2).

That "third day" of Israel's scattering among the nations is now come, God is *now* speaking to the nations (of which *the Sea* is the Bible symbol) through the gospel, which is His "power unto Salvation," and is raising up out of them a people quickened into newness of life, a people He has "begotten again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). For the "Israel of God" (Gal. 6:16) is that "holy nation," whereof Peter writes in his first Epistle, who have all been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:23-25; 2:9).—P.M.

NOTE—This is the second of a series of five editorials on "The Sign of the Prophet Jonah," by Philip Mauro. The first appeared in the August-September issue. The third will appear in the November issue.

## Heroism of Principle Needed



FEW decades ago it may have required real courage to hold and confess religious liberalism—so-called. Today, however, the situation is quite different. Now it may seem the conservative rather than the liberal has to struggle against the tide, to defy the spirit of the times, to refuse to do as the other fellow does. In many circles the word evangelical is a term of reproach, and those who hold and confess the Christianity of the New Testament and of the church of the ages—until the rise of modern liberalism—are spoken of as old-fashioned, as behind the times, as occupying an outgrown point of view, as either ignorant of modern scholarship or hopelessly reactionary. Under such conditions, it requires real courage on the part of those who believe, not only that nothing has been learned that renders the old gospel obsolete, but that it is still the one hope of the world for time and eternity to hold fast their profession. We may or may not believe that the fundamentalist—to use the current term—is right, but at least we can scarcely deny that it takes more cour-

age to be a fundamentalist than a modernist in most circles to-day. In scholarly circles at least, those who shout with the crowd are almost sure to call themselves modernists and to speak disparagingly of those who bow before the God-man of the New Testament and rejoice in him as their Saviour from the guilt and power of sin.

The situation is in fact such that the position of those who are Christians without reserve in the New Testament sense of the word is not unlike that of the three young Hebrews—Shadrach, Meshach and Abednego—in the days of Nebuchadnezzar. The king had set up his golden image and had declared that if any refused to worship it, they would be cast in the fiery furnace. And so to-day, as one puts it, men "make a golden image of their own reason and imagination, and command that all men shall bow down and do homage, in pain of being cast into the fiery furnace of their professional contempt as bigots and ignoramuses." And just as the young Hebrews could not obey the king without sacrificing their principles, without going in the face of their most deeply



rooted convictions without yielding to another the worship to which they were convinced Jehovah alone was entitled, so those who believe in the authority of the Scriptures and in the Christ of the Scriptures, as not only an object of worship, but as the only and all-sufficient Saviour cannot yield to the demands made upon them in the name of science and scholarship, without sacrificing their principles and stifling their consciences, without being disloyal to the Lord that bought them, and so indifferent to the highest interests of their fellows. And if such are to remain faithful in the present crisis, they will need courage the same in kind, if not in degree, that characterized those ancient heroes of the faith.

When commanded to worship the golden image, these heroes of the faith made the bold yet courteous reply: "Our God whom we serve is able to deliver us from the burning fiery furnace and he will deliver us out of thine hand, O king. But if not, be it known unto thee that he will not serve thy gods nor worship the golden image which thou hast set up." These words do not imply that they had doubts as to God's ability to deliver them. They merely imply that they were in ignorance as to whether it was God's will to come to their rescue. They did not mean to say that even if God was too weak to deliver them, that none the less they would not worship the golden image. They meant rather than that even if it was not God's purpose to deliver them, that even if they too should perish as many had perished before them, they would still be faithful to him. These words were, therefore an expression of their sublime faith in God, of the firmness of their conviction that in the long run it would be well with those who did his will. We may note, in the first place, that their courage was rooted and grounded in their faith. It is questionable whether courage of the higher type, the courage to do what we believe to be right in the face of failure and unpopularity, is ever found apart from faith. These young men were strong in courage because they were strong in faith. They feared God; therefore, they did not fear man. We may note next that they were not merely rash, men who acted ignorantly or thoughtlessly, with no realization of what their action involved. They knew that it was a cast of turn or burn, conform or suffer a horrible death. It was in the face of such an alternative that they decided to abide by

their principles—come what might. We may note in the third place that they were not merely stubborn and pig-headed. It was not mere obstinacy that kept them from obeying the king. Theirs was the heroism of principle, the courage of men who were determined to do what was right, regardless of earthly consequences, of men who would rather fail than succeed dishonorably. We are too prone to look upon men as successful simply because they occupy conspicuous positions. Such a judgment is too hasty. Apart from this heroism of principle, this fidelity to duty as we see it, there is no real success in life. Only where it exists do we find the highest success that man can achieve.

We do not say that it is easy to emulate those ancient Hebrews even amid our comparatively favorable circumstances. That is no reason, however, why we should not attempt it. Christ did not come to make it easy for men to be good and brave; he came to make men great. Following the line of least resistance never yet produced a strong and vigorous character. He does not appeal to our longing for ease and indulgence; he appeals to that which is noblest in us. Hence it has ever been the most virile of our race who have heeded his voice and followed in his footsteps—those who have preferred to dare and experience the hardships of the wilderness rather than feed on the leeks and onions of Egypt. To us, as to the faithful of other days, the example of those three Hebrews in ancient Babylon speaks, saying—go thou and do likewise. Obey the voice of conscience, have the courage of your convictions, prefer honorable defeat to dishonorable victory, and when confronted by the idols of this passing world, and not only commanded to fall down and worship them, but told that if we do not, there will be granted to us none of its honors and pleasures, make answer as did Shadrach, Meschach and Abednego—our God whom we worship is able to grant unto us all these things without any sacrifice of principle, but even if it be his will to grant unto us none of these things, still be it known unto thee, O thou princes and potentates of this world, we will not serve thy gods nor bow down to the images which thou hast set up.—*D. S. K.*

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And therefore it is that the Scriptures so commend the strong virtue of noble waiting. They always associate it with rare and delicate rewards.—*J. H. Jowett.*



## Temptation



HE word temptation at first signified simply to try, to put to the proof, to test. Later on, it came to signify the trying intentionally and with the purpose of discovering what of evil or good, of weakness or power, was in a person or thing. Here is an added, or we might say developed, sense. It is thus that sinners are said to tempt God (as in Matt. 4:7, where it is written, "Thou shalt not tempt the Lord thy God")—*i.e.*, putting Him to the proof, refusing to believe Him on His own word, or till He has shown His power.

It is at this stage of the word's history and usage that we must take it when we apply it to God. In a sense that it acquired still later on, and altogether bad, James very properly forbids its application to God: "Let no man say when he is tempted, I am tempted of God." But in this sense, to see what of good or evil, weakness or power, there is in a man, God does tempt men. In Gen. 22:1, it is written, "God did tempt Abraham"; and it is to this transaction that reference is made in Heb. 11:17—"By faith Abraham when he was *tried* offered up Isaac." God tempts for the self-revelation of the tempted. In no worse sense and with no intention can He try or tempt men. But because He does tempt in this sense, and because of the self-knowledge which may be won through these temptations—so that men may, and often do, come out of them, holier, humbler, stronger than they were when they entered in—James is able to say, "My brethren, count it all joy when ye fall into divers temptations."

Right here, with the light we have obtained, we may possibly find relief—if not entirely, at least measurably so—from the difficulty that surrounds the petition of the Lord's prayer, "Lead us not into temptation." From the idea that God would actively lead us into evil enticements, our minds instinctively recoil. But into trial, proof, testing, He may lead us.

The preceding petition of the prayer is—"forgive us our trespasses." We confessed guiltiness on the tongue, and conscious weakness in mind; how natural that the prayer should be: "lead us not into that testing—even though for our good, possibly—where, in our weakness, we *may* fall, and again incur guilt." So, "dear Father, lead not us, thy weak children, into temptation—trial, proof, testing"—all of which is proper for God to do; which, if

He do, we will still cling to Him and say, "deliver us from evil."

But the fact, all too melancholy, appears that men under the testing do break down. Here Satan gets hold of the word. He, and his, put men to the proof with the hope and intention of breaking them down, and he will use such means as he can to make the issue a disaster to his victim and a victory for himself. With him the influence of the means is always bad. He, and his, solicit to evil, entice to sin, only and always; and this is temptation in its latest acquired sense. This is the now established and popular sense.

The Bible idea of temptation, then, is: to try, to put to the proof, to test; to put to the test with the purpose of revealing what is in the object tested; to try by actual solicitation to evil.

The human race, in the person of our first parents, met the tempter and suffered a disastrous defeat. The world became a wilderness. Christ went into the wilderness, met the tempter, broke his power, defeated him, and teaches us how we may war and win our way back to Paradise. Our Lord was tempted in all points like as we are—tempted in His human nature, too—and yet without sin.

Christ's sinless temptation should teach us that there is no sin in being tempted. The spiritual history of many of God's children is overshadowed with somber clouds, if not enveloped in darkness, because, in their constant temptings, they confound temptation with transgression. Instead of dolefully concluding that, because we are tempted, we are entirely bad, we should take it as a certificate of some remaining goodness! Wherein we are tempted, *there* at least is something that has not been subdued to evil.

Someone has said, "not to be tempted at all is the greatest temptation. The devil's war is better than the devil's peace. To be carried to hell without any noise of feet is terrible." Temptation implies a measure of good on the part of the tempted; and there is no sin in temptation itself. A temptation becomes a sin only when I have consented, yielded, to it. Nothing can convert a temptation into a sin, but to consent of our own will. So long as we refuse to yield, it matters little what temptations beset us; they may distress and darken and even for a time seem to defile our hearts, but they cannot overcome us. When I openly or secretly, by spoken word or inward feeling,



say "yes" to the solicitation, *there is sin. Temptation has its uses.* This must be so, else God would not suffer it. We are, in this life, in a state of probation; and probation implies proving, trial; and trial, to imperfect beings, is a condition of intermingled good and evil, and necessarily involves temptation. A temptation may prove a good or an evil, according as we use it, just as many things that come to us in the common course of life are a blessing or a curse, according to the use we make of them. Another use of temptation is for *Christian development and stability.*

To be tempted, and to resist temptation, is to rise to strength. By each new repulse we are lifted up to erect manliness and unbending resolution. The caution, and the command, is, "Watch and pray, lest ye enter into temptation." But when it comes, if it be rightly met, it will issue in Christian development and stability. Temptations must never be parleyed with, but resisted. Says James, "resist the devil." Says Paul, "neither give place to the

devil." To all temptation give an instant and unqualified *no*. But the only way we can successfully say "no" to Satan, is to say "yes" to Christ.

Let Christ's example in the wilderness teach us. In every answer He said, "It is written," appealing to God's powerful word. But let us remember that it is not enough simply to say, "it is written." Let there be an established harmony between what is written and what is felt.

There are those to whom failure in temptation means everything—loss of reputation, of property, of happiness, of all the heart holds dear; it means eternal perdition. How important that they should stand. But they can stand only in the strength of the Christ who in the wilderness conquered the world's tempter. In Him we are secure.

"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him."—W. H. B.

## How they keep Repeating



WRITER for a prominent New York daily paper has been telling "The Story of the Higher Criticism." It is certainly a one-sided affair. The author simply repeats what the critics have been saying since the gray days of Graf and Wellhausen. He does not evince any knowledge of the works of great evangelical scholars like Robertson, Cave, Orr, Wace, Naville, Green, Bartlett, Bissett, Griffith, Finn, and Kyle, all of whom have written cogently against the positions of the dismembering critics. Listen, for example, to outmoded statements like the following:

"The Old Testament scholars have proven the fact that a genuinely Mosaic origin for even the smallest literary fragments of the Pentateuch is out of the question. . . Between Moses and the very oldest Hebrew literature there is a gap of several centuries, across which we can only gaze wonderingly at the far-away figure of Israel's ancient leader. . . Of Moses personally we know next to nothing. He is a voice in the wilderness. Time and superstition have covered him all over with myth and legend."

Such language sounds puerile and far behind the times to one who has just read Dr. Edouard Naville's great little book, "The Law of Moses," which pulverizes the documentary

theory and shows that no one but Moses could have written the major part of the Pentateuch. Then, there is Dr. M. G. Kyle's last book, "The Problem of the Pentateuch," (1920), in which he piles proof upon proof for the unity of the authorship of that important part of the Bible; also for its Mosaic authorship. Do not the peddlers of rationalistic Biblical criticism ever read anything against their theories? Have they become traditionalists? Don't they even know that there is another side to the question? If they do, they give no signs.

The impression we get from reading after the above-cited writer is this: He sat down with one or two small liberalistic books, like those of Sanders and Peritz, and without looking further, swallowed their contents whole, and then sat down to write his newspaper articles. We profess no great learning, but everything that he says has been familiar to us for thirty or more years. It is just the old, old chaff—old enough to be musty.

Our advice is given without charge; it is that the author read some live, up-to-date books of a scholarly character on the conservative side, before he undertakes to write again on the so-called Higher Criticism of the Bible. We would venture to recommend the following works: A. H. Finn's "The Unity of the



Pentateuch" (1914); W. H. Fitchett's "Where the Higher Criticism Fails" (1922); M. G. Kyle's "The Problem of the Pentateuch" (1920); Ira M. Price's "The Monuments and the Old Testament" (new and revised edition, 1925); Albert T. Clay's "The Origin of Biblical Traditions" (1923); T. J. Smith's "Studies in Criticism and Revelation" (1925); H. E. Dana's "The Authenticity of the Holy Scriptures" (1923); Edouard Naville's "The Law of Moses" (1922).

However, the writer of the articles here criticised, convicts himself of inconsistency, and thereby proves that his views are not founded on facts, but on mere fancies. Note our quotations above where he says that Moses was not the author of "even the smallest literary fragments of the Pentateuch;" that "between Moses and the very earliest Hebrew literature there is a gap of several centuries," etc.; that "of Moses personally we know next to nothing; he is a voice in the wilderness," etc.

Now compare these statements with others in the same brief article (it fills only about two-thirds of a newspaper column): "But how BIG Moses must have been to stand out in such tremendous proportions at such distance! Beyond a doubt, the Hebrews have followed a true and righteous instinct in pitching upon Moses as their great man and the savior of their race." But wait! if "we know next to nothing of Moses personally"; if "he is only a voice in the wilderness," how could he have been so *Big* (italics the author's)? Again, after saying that we know "next to nothing of Moses personally," the writer goes on to eulo-

gize him in this way: "But away back yonder in the dim distance he was busy with his great work, great though away down toward the bottom, and his work and his name will live forever." Surely our critic knows a lot about a man "of whom personally we know next to nothing!" Is it any wonder that the critics can find contradictions in the Bible? They themselves can hardly write a paragraph without contradicting themselves. When men deal with facts, they never commit such discrepancies; but when they deal with their own fancies, they are prone to fall into them. This principle appears in another paragraph. Says our critic:

"Seven centuries after the Exodus, the scribes, known for brevity's sake as the 'Deuteronomist,' met in Jerusalem, and behind the dim figure of Moses, laid down the law IN HIS NAME. The chances are that not a single word was written by Moses, but so great was the old leader's name, it alone could be used."

Remarkable! The "dim figure of Moses" was so powerful that the living leaders of the people had no other choice than to forge his name and sign it to the document which they had manufactured! The "chances are that not a single word was written by Moses;" yet, so potent was the name of this "mythical" figure, that it acted like a charm upon King Josiah and his people, so that they actually believed that Moses had written the whole Pentateuch, and had really received the law directly from God! If there ever was a more futile theory, we do not know where it can be found. If this sounds caustic, we believe that some degree of righteous indignation is justified.—L. S. K.

## The Modern Revival of Old Heresies



SOME while ago we requested that some competent person should show our readers that modern heresies root themselves in the past, and thus are only a revamping of old errors. No one has as yet responded to our request directly, but we find a valuable article on the subject in the *Southern Methodist*. It is written by a reader of that journal. We give it herewith in its entirety.

The saying, "The heresy of today will be the orthodoxy of tomorrow" (a statement by Dr. Fosdick), is not justified by the historical facts. A glance at the heresies of the past, together with a look at the heresies of the present, will show to any unbiased mind that the true say-

ing is: "Once a hersey, always a heresy." The genus, "Heresy," is the same now that it was the day that Cain invented it. And that genus, "Heresy," is so definite and marked that only modifications have been made since Cain's day.

Let the reader peruse with me the distinguishing features of the heresies since 130 A. D., and include in the list the Modernism of 1926. Note particularly that every one of these heresies was and is advocated by professed followers of Christ.

### 1. The Gnostic Heresy.

a. Claimed to have a deeper and truer view of Christianity.

b. Rejected the inerrancy of the Holy Scriptures.



- c. Belief in one's self is belief in God.
  - d. Christ delivers men by his coming and not by an atonement.
  - e. Rejected the virgin birth of Jesus.
  - f. Ridiculed orthodoxy.
  - g. Salvation by illumination.
2. *Marcionites—Improved Gnostics.*
    - a. Had a truer understanding of Paul.
    - b. Christ revealed good will.
    - c. There is no value in the death of Jesus.
    - d. Held the Scriptures imperfect.
    - e. Denied the virgin birth of Jesus.
    - f. Ridiculed orthodoxy.
    - g. Salvation by good will.
  3. *Neo-Platonic Heresy.*
    - a. Bible not a positive revelation.
    - b. God is the supreme mind.
    - c. To commune with one's self is worship of God.
    - d. Denied the virgin birth of Jesus.
    - e. Christ a mere man.
    - f. Consciousness of God is salvation.
    - g. Ridiculed orthodoxy.
  4. *Manichean Heresy.*
    - a. Had a refined and superior view of Christianity.
    - b. Rejected Moses and the prophets.
    - c. Declared the New Testament corrupted.
    - d. Denied the virgin birth of Jesus.
    - e. Denounced orthodoxy.
    - f. Salvation by character.
  5. *Pelagian Heresy.*
    - a. Found a better interpretation of Christ.
    - b. Adam's fall injured only himself.
    - c. All mankind born in an incorrupt state.
    - d. The death of Jesus was of no value to man.
    - e. The teaching and example valuable.
    - f. Salvation by character.
    - g. Ridiculed orthodoxy.
  6. *Socinianism.*
    - a. A more rational view of Christ.
    - b. Matter eternal—creation impossible.
    - c. Denied virgin birth of Jesus.
    - d. Denied the three persons in the Godhead.
    - e. Death of Jesus only an expression of love.
    - f. Salvation by character.
    - g. Ridiculed orthodoxy.
  7. *Modernism—as stated by Kent.*
    - a. A scientific view of Christ.
    - b. Man has the attributes of God.
    - c. Repudiates the atonement.
    - d. Denies the virgin birth of Jesus.
    - e. The Bible quite imperfect and not trustworthy.
    - f. The value of Jesus is in leadership and teaching.
    - g. Salvation by character.
    - h. Ridicules orthodoxy.

If these seven citations do not illustrate the fact that heresy is essentially the same in the twentieth century as it was in the second, what do they illustrate?

## It is not WISE to Cavil



SOMETIMES the scientist, in pointing out a technical error, misses the main point. In the magazine referred to in another article of this journal, *Science*, for December 11, 1925, Dr. W. W. Keen, author of "I Believe in God and in Evolution," takes Dr. Wm. B. Riley to task for a technical historical error regarding that powerful explosive known as T. N. T. Dr. Riley was informed by a chemist that this explosive was discovered by two young American chemists during the progress of the recent Great War, and that it helped to turn the tide against Germany. These young men, says Dr. Riley, made their discovery through observing the contraction of snow and hail and the expansive power of ice. We do not pretend to understand the process, but it was said that these scientists received their suggestion from a study of the action of snow, hail and ice.

Then Dr. Riley held that this discovery was

anticipated by the Bible, which says: "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war" (Job 38:22)?

Now Dr. Keen, willing to trip up Dr. Riley by a technicality, went to Professor Charles E. Monroe for information, and found that T. N. T. was discovered by Dr. B. Y. Flurscheim, an English chemist, in 1904, while English patents were issued in 1910; also patents in the United States and Germany. Thus its discovery was in no sense a decisive factor in the defeat of the German army.

Thereupon Dr. Keen wrote to Dr. Riley, "formally" demanding of him "hereafter to eliminate the two paragraphs found on page 16," etc. Of course, Dr. Riley could not make the correction at once in his pamphlet, for it was already in print. As soon as possible, he added



a note on the margin to this effect: "This illustration, given me by a chemist, is disputed." Thus it was not Dr. Riley's error; it was the error of a professional scientist. If it is an error, it is well to correct it. Those of us who oppose the evolution theory, so widely acclaimed by many men of science, should be extremely careful in making statements, and we should ever be ready to correct any statement that may be shown to be wrong. The reason we say this is, that the evolutionists are ever on the alert for small technical errors; then, if they find any, they will demand a retraction, and try to make people believe that such an error is either made willfully or is the result of "ignorance" of science. Just so Dr. Keen tries, on a small point, to push our friend, Dr. Riley, into a corner.

But while Dr. Keen haggles about the historical mistake, he misses the whole point. It makes little difference when and by whom T. N. T. was discovered. The point is that God, in Job 38:22,23—for it is God who is speaking there—referred to the treasures of the snow and hail as containing a force which might be used in time of war. Those "treasures" are also alluded to in such a way as to suggest that

men in the days of Job had not yet discovered those potential forces. Certainly the contracting and expanding powers of matter under the influence of cold and heat have led to many useful discoveries and inventions, and are constantly recognized in the making of structures of all kinds.

Notice, too, the harsh, inexorable way in which Dr. Keen "demands" a retraction on the part of Dr. Riley. When Dr. Keen published his book, "I Believe in God and in Evolution," we pointed out several of his errors, especially the one regarding the figurative character of all oriental language; but we never thought of writing to him and "demanding" of him to make a public correction of his mistake. Still, we hoped that he would take some notice of the criticism. Has he done so? Never a word. We pointed out, by a citation from Barton's "Archeology of the Bible," that the ancient Semitic people sometimes used the language of simple, unadorned narrative, just like the narratives of the early chapters of the Bible; while at other times they used the flamboyant style of mythology; but Dr. Keen paid no attention, and made no correction of his error.—L. S. K.

## Something to Keep Christians Awake



HE following paragraphs ought to keep us Christians awake and intensely alert. They are quoted from an article in *Science*, New York, which, as our readers know, is given over to the evolution hypothesis and which always denominates it as "science" instead of human speculation. The article, which is entitled "Evolution and the Bible," is written by Professor Ira D. Cardiff, Yakima, Washington. We reprint his article entire simply to show the spiritual effect produced upon a mind that is given over to the study of physical nature and thinks it teaches the evolutionary view:

There have recently been held in several of our Pacific Coast cities debates between the Reverend W. B. Riley and E. A. Cantrell on the question of evolution *versus* the Bible. The evolution side of these debates has been argued by Mr. Cantrell, who, according to press reports, is a representative of "The Science League." The public press seems to be of the opinion that said Science League is a part of the American Association for the Advancement of Science or has some connection with it, though this is not the case.

In the above-mentioned debates, according to press reports, Mr. Cantrell attempts to reconcile the tenets of the Bible with the fundamental principles of science. He

naturally fails to make a case, and at the close of these debates a vote was taken with a result of about five to one in favor of the anti-evolution side.

As a member of the American Association for the Advancement of Science, I wish to protest against such methods. The cause of science is in deplorable straits when it must be defended by such so-called scientists who would attempt to reconcile it with primitive Jewish folk lore.

Nothing has happened in a decade (in half a dozen decades) calculated to harm the cause of science more than the equivocal position of certain scientists of high station, who state that there is no conflict between science and religion (meaning, of course, the Jewish-Christian religion). Their stand in this regard has been followed by various publicists equally devoid of moral courage.

There! you see what evolution does for a man who accepts it *con amore*. First, note the "superiority complex" that is evident in the latter part of the article. "So-called scientists"! "Various publicists equally devoid of moral courage"! This means that he himself—Professor Cardiff—is a *real* scientist, not merely a "so-called" scientist. It also implies that he has the courage of his convictions, while other "scientists" and "publicists" are trimming to the popular breeze—"devoid of moral courage." Just why all the smartness and heroism have



gravitated toward Yakima, Wash., and become concentrated in Professor Cardiff is more of a mystery than the doctrine of the Trinity.

Notice his offensive attitude toward Christianity. He thinks that the cause of science is in bad straits when it must be defended by an effort to reconcile it with "primitive Jewish folk lore." Here, then, is an evolutionist, writing in a leading scientific magazine, flouting at the Christian religion, and calling it nothing but "primitive Jewish folk lore"! And the editor of the magazine was willing to print it without a word of comment. Well, that shows the trend just as soon as men become enamored with the evolution theory.

But Professor Cardiff certainly does score quote a number of men of high standing in the scientific world, who do not believe that there is any conflict between the Bible and science. Some of these reconcilers are pronounced evolutionists, too. We sincerely think that they are mistaken when they suppose that evolution can be made to agree with Biblical teaching; but it is utterly gratuitous and wrong to scoff at them as "so-called scientists" and charge them with being "devoid of moral courage." Even we, diametrically opposed to their views as we are, do not call them by such contemptuous names nor charge them with cowardice.

Now, what was the trouble with Professor Cantrell that he lost the verdict of the audiences in his debates with Dr. Riley? We will point it out in a sentence. He mistook evolu-

tion for science, whereas it is only a speculative philosophy, and therefore it cannot be harmonized with the Bible; while Dr. Riley stayed by the facts as they have been actually established by direct observation of the operations of nature. Therefore, when the latter pointed out that species today reproduce "after their own kind," and that no species has ever been known to be transformed into another species, he could say truly that the Bible and science agree; and his auditors could also appreciate the point he made.

The same line of argumentation was used by Dr. Riley regarding men. He showed that there is no convincing evidence that man has come up from an animal ancestry, but much proof that he was originally created in the divine image. Thus again scientific facts and Biblical teaching are in harmony. Dr. Riley's audiences could see and appreciate these truths so forcefully presented by him. On the other hand, Professor Cantrell was constantly wandering off into Guess Land—the realm of speculation—instead of staying in the realm of concrete facts. Hence before audiences unspoiled by speculative philosophy Dr. Riley could easily win the victory. True science does not conflict with Biblical teaching; but, of course, the vain and unproved surmises of men do not accord with the Bible; and they ought not to do so, because the Bible is true and stable, while men's speculations are ever changing and must constantly be corrected.—L. S. K.

## The Task and Method of Christian Theology



WE must know *what* theology is before we can pronounce on the task and method of the theologian. Many, perhaps the majority, of those classed as theologians to-day are not really theologians at all. They define theology not as the science of God—the historical and only proper meaning of the word—but as the science of religion. This means that they make religious phenomena—whether as it appears among men in general or among Christians in particular—the object of their study. All real theologians, however, make God himself the special object of their study and concern themselves with religious phenomena, as theologians, only as it furthers their knowledge of God himself. Real theologians do not spend the bulk of their energies, as do so many theologians so-called, on the study of the his-

tory of religion or the psychology of religion or the philosophy of religion. Their primary interest is always the knowledge of God and their primary aim and task the reflection of this knowledge of consciousness and, then, the casting of it into systematic form so as to make it available for others. Only as we make God himself a specific object of study does theology have an object of study peculiarly its own. Moreover, only as we do this can we maintain a place for theology as a science distinct from other sciences. Make religious phenomena the object of our study as theologians, and theology becomes only a sub-department of history or psychology or philosophy. Only as theology has an object of study peculiarly its own can the theologian claim an honorable place among the scientists in general, still less claim, that theology is the queen of science.

The method of theology is determined by the theologian's conception of the sources from which our knowledge of God is derived. All theologians are agreed that God is known only as he reveals himself. In the nature of the case, we can obtain knowledge of a person only as that person consciously or unconsciously reveals himself to us. And since unconscious revelation is inconceivable in the case of God, it is clear that we could have no knowledge of God if he had not intentionally made himself known to us. Revelation, therefore, lies back of all religion. As a great theologian once crisply put it: "Were there no general revelation, there would be no religion in the world of any kind; were there no special revelation there would be no Christianity." The Christian theologian differs from theologians in general, not so much because he recognizes that all true knowledge of God is the fruit of revelation, as because of the large and controlling significance he attaches to special revelation as recorded in the Scriptures. He does not minimize the importance of what is usually called natural or general revelation, but he does stress what we call superantural or special revelation. In a word, the Christian theologian is distinctly a Biblical theologian. He recognizes, as other theologians do not, that the declarations of the Holy Scripture are authoritative revelations of the nature and character of God which need only to be understood to become trustworthy items in our knowledge of God. It is from the Bible that he obtains the chief content of his theology. It is his recognition of the Bible as an authoritative revelation concerning God, moreover, that accounts for the positiveness of his convictions—so irritating to so many moderns. It ought not to be expected that those who regard the declarations of the Scriptures as inspired by the Holy Spirit should present them as debatable propositions.

Since Christian theology is confessedly based on a supernatural revelation—a revelation that consists of supernatural deeds as well as supernatural words—it is inevitable that it should be characterized by a high and pervasive supernaturalism. There is nothing surprising, therefore, in the fact that Christian theology is not held in good repute among those who regard themselves as modern-minded. And that because nothing is more characteristic of the "modern mind" than its thorough-going naturalism of thought and sentiment. It is constitutionally hostile

to that supernaturalism that is the very breath of the nostrils of Christianity. The Christian theologian may regret, but he should not be surprised, at the fact that Christian theology, in all its purest forms, is an offense to the present age. Here also, however, he should seek to be a servant of Christ rather than to please men.

Moreover, there is no good reason why the Christian theologian should permit himself to be frightened by that abstraction called the "modern mind." If he believes, as every real Christian theologian believes, that Christianity has a definite content of its own, resting firmly on its own basis and buttressed by its own independent evidence, he will not suppose that is must be continually re-fashioned to make it harmonize with those phases of belief, or unbelief, that may be most in vogue. He will not imagine that it is his task to "mediate" between the Christianity of Christ and his apostles, and the science and philosophy of the particular age in which he lives. He will hold rather that Christianity is an enduring reality, that it will be dominating the thoughts and lives of men long after "Modernism" is of interest only to antiquarians; and that his never-to-be-neglected task is to grasp that pure, positive truth that lies in the Scriptures and to expound it as it has been assimilated by his own mind and heart. He will not indeed be indifferent to the thought and life tendencies of the age. He must needs know the age that he seeks to serve; but he will realize that to really serve his age, he must give it Christianity, and not some substitute.—*D.S.K.*

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## Notes and Comments



BRITISH infidel paper has reached our sanctum. We note something that is very significant: The works of the Modernists are highly commended, and are used by the editors and writers of this sheet to cast doubt even upon the historicity of Jesus. One of these writers cites the work of W. B. Smith to confirm his theory that Christ never lived, and that the gospels are the works of acute and designing men. In this paper the religion of Christ is called "the Jesus Cult"—*a la* some of the liberalists who profess to be Christians.

Some one writes us that the Modernists are in danger of "throwing the baby out of the



window with the bath." By this he means that the modernists, in throwing away so much of the Bible, are coming perilously near throwing away the very essence of Christianity itself.

A writer for this journal takes Dr. Charles M. Sheldon to task for reflecting on theological seminaries. We would like to emphasize one thing said by the writer: A person does not need to go to such a school in order to be a Christian. Theological seminaries are not primarily intended to make Christians out of men, but to train men who are already Christians to be effective ministers of the Word of God. Men who enter any specific vocation need to have special training for it; hence they need to go to a technical school for that purpose. If a man desires to specialize in mathematics, he must go, not only to a liberal arts college, but also to a university and make a specialty of its higher branches. What would Dr. Sheldon think of a man who wanted to be a civil engineer, which would require him to do very responsible work, and yet would refuse to go to a technical institute to be properly trained? The case is the same with regard to the ministry. Men who are to specialize in the ministry of the Word must have adequate discipline in the many important branches pertaining to their sacred office. These are times when ignorant and undisciplined ministers can not meet the needs of the church of Christ.

Drs. Sheldon and Cadman are closely connected with *The Christian Herald*, formerly a stalwart evangelical periodical. When these men write for the *Herald*, they disguise their liberalistic views, and express themselves very much like evangelical Christians, and refrain from introducing controversial subjects. But when they write for liberalistic journals like *The Christian Century*, they break loose with their liberalism. Dr. Sheldon's article on "Un-theological Christianity" is a case in point. Why did he not print that article in *The Christian Herald*? Why did he go with it to *The Christian Century*? The ways of some of the Modernists are a riddle to us. We are wondering whether they are in accord with "the way of Jesus."

"Who is the real heretic?" vociferates a liberalistic editor, and then replies thus: "Not he who questions the physical resurrection of Christ and has difficulty with some other New Testament miracles; but he who denies the power of God to work some great miracles of

transformation in our times, and even hinders God." This statement strikes us as being about the limit of obtuseness. Where are the people who believe in Christ's resurrection and yet deny His power to transform life today? There are no such people. They exist only in the liberalist's untutored mind. The people who believe that Christ arose from the dead and liveth forevermore are the very ones who believe in His transfiguring power and grace at the present time and through all the ages. The very fact that He rose from the dead affords conclusive evidence that He is living now and working with His people.

Our good friend, Bishop Warren A. Candler, is doing yeoman's service for the cause of truth. A short while ago he contributed an article to *The Presbyterian*, of Philadelphia, Pa., on, "Who Are the Heretics?" It is written in a racy style. He shows the utter futility of the Modernists in trying to make it appear that the orthodox party are the heretics. This is another case of the modernistic habit of perverting terms, giving them meanings which are very different from their historic significance. They have gotten themselves into such a frame of mind that they can no longer discern the true meaning of terms. They suffer from the disease known as "the mental twist." Historically, the heretics are the people who departed from the historic faith as it is set forth in the Holy Scriptures. It is vain for the Modernists to try to relieve themselves of the odium of that term by fastening it on their opponents. If they do not like the label put upon them, let them get rid of the thing to which the label belongs, namely, apostasy from the evangelical doctrine.

Concerning the people who deny the clearly revealed doctrines of Christ, and claim to be better Christians than those who accept them, Bishop Candler makes the following pungent remarks: "In ancient times there was a Jewish sect of whom it is recorded that 'they trusted in themselves that they were righteous and despised others' (Luke 18:9). Have we now among us a sect of rationalistic Pharisees who imagine that they are more Christ-like than the saints of all ages, because they deny all the supernatural elements which have given the Christian religion its characteristic nature for the twenty centuries of its history? Have Pharisaism and Sadduceism been fused in this novel amalgam of Modernism? Have we now in the land men who combine

in themselves the smirking vanity of the Pharisee and the sneering skepticism of the Sadducee?" We are inclined to say "Yes" to the Bishop's trenchant questions, and to add that the mixture of Pharisaism and Sadduceism is the strangest hybrid that has yet been produced in the religious world.

But to get down to bottom facts, we wonder how the man who denies the resurrection of Christ can believe that He is still working transformations today. What we know about Christ is found in the New Testament. It is our one and only source book. It teaches line upon line that Christ arose from the dead. It represents Him as predicting His resurrection on the third day. "He showed Himself alive after His passion by many infallible proofs" (Acts 1:3). He told Thomas to lay his hands in His wounds. All the apostles afterward proclaimed His resurrection as the chief proof of His divinity and Messiahship. The New Testament, our only source book, we repeat, knows no other Christ than the resurrected and ascended Christ. But if all this testimony is false or delusive, how does the Modernist who denies the resurrection of our Lord know that Christ is living today and can transform lives and characters by His spirit and grace? The evangelical believer has no such difficulty, because He knows that Christ rose from the dead, ascended to the right hand of God, and liveth forever more. In addition, the true believer has experienced this transfiguring power and grace in his own life.

"The Bible is a little candle and a big light," is the way one speaker recently put it. He based his discourse on Psalm 119:105: "Thy Word is a lamp unto my feet and light unto my path." The first part of the text says that the Word of God is a lamp, which means, according to the margin, a candle. In some respects the Bible is like such a small lamp; it does not solve all our problems for us in this life. It lights our way a small distance ahead and around, enough for us to see to take one step at a time, so we need not grope and stumble in the darkness. "One step enough for me." God ordained that this should be so in order to cultivate our faith in Him. In many ways His disciples must "walk by faith, and not by sight." This method is good for them, for faith is a good thing when it is placed upon God. But the second part of the text calls the Word of God a "light unto my path." This means a shin-

ing light—one that illumines man's path all the way from the cradle to the grave, and then on into a blissful immortality. On some of the problems of life—and those the most vital and fundamental—the Bible casts a clear and steady light, undimmed, without fleck or speck. Among them are the problems of man's origin, purpose and destiny. Others are the forgiveness of sin, salvation by grace, redemption through the atoning blood of Jesus Christ. What a wonderful Book it is!

It is evident that the Unitarians are rejoicing over the infiltration of the evangelical churches with Modernism. How they do applaud the efforts of the liberals! And the more subtlety they employ, the better the Unitarians like it. Here is a quotation from a correspondent of the *Christian Register*, which is perhaps the leading Unitarian paper in this country:

"The Unitarian body is constantly grafting new thought, purpose, and method on the older Churches. . . . By indirection a large part of the finest and subtlest work is accomplished. . . . No great landslide from the old ranks, as was once predicted, has taken place, but it is one thing to tear down a structure with tremendous noise and dust and another to transform it vitally or to assist the spirit of the age in this great work."

Notice what the writer of the above-quoted paragraph says about the method of "indirection." But that is too mild a term; it should rather be called the method of deception, of camouflage. A method does not become right because it is called by a euphemistic name. Here is what another writer for the same paper has to say about this infiltrating process:

"A good many Unitarians are doing more good where they are than they could do anywhere else. They are undoubtedly capturing strongholds that we could never carry by direct attack. They are the modernists of Protestantism who are working from within the fold. . . . We want more of them, and we want them where they are."

One of our editors recently spent nearly a half day in a Zoological Garden in a large eastern city. Of course, he visited the Monkey House, not to call on any of his near relatives, but to see how these animals would behave. He reports that he was impressed with several facts. First, the monkeys and apes conducted themselves precisely as he had



seen others behave many years ago in his boyhood days. He could see no signs of growing intelligence. Through all the years not one of them had learned the alphabet, not one was able to read the simplest sentence. Second, all of them had to be confined in cages, whereas, of the many people on the grounds, all of them went about freely. Third, the simians exhibited no more intelligence than did many of the other animals in the collection. Indeed, some of the birds seemed to show more mentality than did any of the monkeys, apes or gorillas. Fourth, there were many species of these animals in the various cages, yet in not a single case was there interbreeding, even though in some cases several closely allied species had been living together in the same cages for a number of years. The lessons learned were: no marks of evolution; much evidence for the fixity of species—the well-known Biblical doctrine of each reproducing “after its kind.”

Eulogizing a certain minister (one who has recently passed into eternity), *The Christian Century*—liberalistic paper—says: “Thirty years ago he was emancipated from the literalistic view of the Bible, adopting with a kind of moral exultation the free historical point of view.” We must enter our caveat. We do not think the man’s experience was an “emancipation.” Rather, he got himself entangled in the meshes of the indeterminate liberalistic method of treating Biblical statements which obscures and distorts their real meaning. To treat language in that way is not, in fact, “interpretation;” it is rejection. The literal interpretation of the Biblical narratives is the only honest interpretation.

We also object to the statement that the liberalistic view is “the free historical point of view.” It is not historical at all. Why? Because the historical portions of the Bible are warped and twisted and transposed in order to fit them into the theory of evolution. Bible history is turned into myth, legend, folklore. Very little of the Bible is permitted to stand just as it is. Its historical narratives are treated with scant courtesy and are not regarded as credible. No; that is not “the free historical” method; it is the *manipulative* method. Instead of being historical, it manipulates history according to the subjective prepossessions of the critic. It is a bad thing for any man to get into the way trying to make language mean anything he wants it to mean. Instead of an “emancipation,” that

habit is an enslavement. And it is also a decidedly parlous way.

Our book reviewer is not the only one who has been profoundly impressed and moved by Ernest Gordon’s revelatory book, “The Leaven of the Sadducees” (Bible Institute Colportage Association, Chicago, \$1.50). This is what Dr. Victor I. Masters, editor of the *Western Recorder*, Louisville, Ky., has to say about it: “We have just read the chapter in that wonderful new book, ‘The Leaven of the Sadducees,’ about the looting of Andover Theological Seminary. As the writer develops the incontestible proof of that brazen betrayal of sacred trust, as shameful as ever darkened the pages of American history, we confess that we trembled and became weak as we read. We confess our inability to read in that book more than one chapter at a time. Its revelations of the unscrupulous betrayal of American Christianity through the potent agency of education, is just about the most astounding and outrageous thing we have ever read.” Our friend’s amazement and indignation are justified by the facts.

It was a secular editor of Chicago, not the editor of a religious paper, who, some months ago, passed the following stinging criticisms on, “The Finality of the Christian Religion,” a book by Professor George B. Foster, of the faculty of the Divinity School of Chicago University: “We are struck with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age, and men can say what they choose about religion; but this is not what we arraign these divinity professors for. Is there no place in which to assail Christianity but a divinity school? Is there no one to write infidel books except professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrine? We are not championing either Christianity or infidelity, but only condemning infidels masquerading as men of God and Christian teachers.” That is a rebuke that ought to bring the blush of shame to the cheeks of all offenders of the Foster ilk.

Dr. S. Parkes Cadman is getting his share of criticism. And he deserves it. He is both wrong-headed and unwise. Unwittingly, however, he is injuring the Federal Council of Churches, of which he is president. At a recent meeting in Washington, D. C., he became vocal in his criticisms of Protestantism

and his praise of Roman Catholicism. We quote precisely what he said: "Protestant religions have disintegrated to a degree that calls for a reconstruction of all Protestantism. . . The disintegration has been going on for the last four hundred years, but has been tremendously accelerated during recent years. It may take as long to reconstruct Protestantism as it has taken to dissipate it. . . Spirituality will bring the reconstruction. I have found spirituality in the Greek Orthodox Church, and it is fine. I have found it in the Roman Catholic Church; it is indeed her glory." Then he adds his belief that "ritual and symbolism will play a large part in the reconstruction of Protestantism." Later he says that he has "religious symbols on his own altar." This is remarkable. He says that Protestantism has been disintegrating "for the last 400 years!" Why, it was only 409 years ago that Protestantism had its birthday—at the nailing of the Ninety-five Theses by Martin Luther in 1517!

We cannot always endorse the doctrine of Canon Oliver Chase Quick. Especially do we feel that his explanation of the atonement is inadequate. But we certainly can commend the following paragraph on the last judgment which we find in his last book—at least the last we have seen—"Christian Beliefs and Modern Questions" (p. 119). After criticising some wrong and superstitious views, he says:

"Nevertheless this general discrediting (of the Last Judgment) is a disaster to true religion. Inevitably it suggests that there is no absolute, abiding, and utterly vital difference between doing right and doing wrong. It ministers to the grossest superstitions concerning an easy-going and irrational Deity, whose chief function is to override the consequences of human sin and folly. It has degraded faith in God's love to a vague assumption that, 'Pish! He's a good fellow and 'twill all be well!' It encourages that tendency to shirk and to disbelieve in critical decisions, which is a distinctive characteristic of 'the modern mind,' and shows itself alike in the shortage of ordination-candidates and in the demand for slacker marriage laws. The need is not to abandon the doctrine of Judgment, nor even to weaken its severity. The need is thoroughly to redeem it from ideas which are purely Jewish and not really Christian."

An old English book on evolution has been sent to us by a New York friend, who obligingly helps to keep us posted. The book was first issued in 1903. Since then a number of impressions have been made and a good many thousand copies have been printed. There is no evidence that the original edition has been in any way revised. Yet the last impression was made in 1925. It bears upon its title-page the imprint of the Rationalistic Press Association, London, which is the chief infidel

society of Great Britain. Thus we see that the infidels of England, like those of America, are determined champions of evolution. On the anti-evolution side we would be afraid to issue and advertise a book that was printed in 1903, lest we should be accused of being antiquated." A textbook of any kind that is eight or ten years old is cast aside as out of date. Yet the infidels are advertising and circulating a book on evolution that is twenty-three years old. In reading the book, however, we note that almost all the arguments used today to bolster up the theory of evolution were used by this writer away back in 1903.

In the book referred to in the preceding paragraph, the author says: "Early man formed false notions of the world and his relationship to it. These notions have been taught with highest sanction of authority and the persistence of constant repetition, till inquiry has been paralyzed and reason poisoned." But if evolution is true, how and why did early man form those "false notions?" If he came up from an animal stock, why did he forget his pedigree? How did it occur that, instead of believing himself to be a scion of the animals, he formed the "false notion" that he was either created by a divine being or in some way came from such a being? Go among the pagan tribes of central Africa today, and none of them will admit that they are the descendants of the animals around them, but will become highly incensed if such a suggestion is made to them. If evolution is true, we ask, Why? What is it that has turned them against the idea of a simian paternity? A hundred echoes answer, Wh-y-y-y?

Let us quote again from this 1903 book on evolution: "At this time of day to speak of 'the missing link' is to show that the speaker has not clearly grasped the principles of evolution. No evolutionist supposes that man has come from any existing species of monkeys. He merely says that the apes and man must somewhere have had a common ancestor." That sounds like an echo of only yesterday. Only yesterday—or, at most, only yesteryear—Conklin and Osborn iterated the same thought in almost the same phrasing.

Our quondam author proceeds to expand on the idea of a common ancestor, which seems to have quite a fascination for him, as it has for his successors of today. Man and the simians had a common ancestor, he says. But that is nothing surprising he contends: man and



the fish had also a common ancestor; "man and the oyster had a common ancestor; nay, man and the thistle had a common ancestor." But we are not impressed with such speculations. We have the fossil remains of men, of monkeys and apes, of fish, of oysters and of thistles. But why do we not find a single fossil of all those numerous "common ancestors?" We should like to know what kind of a creature the "common ancestor" of man and the monkey was. Why have all his precious remains disappeared so completely, while the fossils of the tiny and tender ancient foraminifera are found in abundance? And then there was the "common ancestor" of man and the oyster—where is it and what was it like? If such intermediate forms ever existed, there should somewhere be some trace of them. There ought to be at least one specimen of the strange creature which was the common great-grandfather of man and the thistle.

The author above alluded to tries to abolish the distinction between living and non-living matter. He quotes the speculations of Herbert Spencer and Ernest Haeckel to strengthen his views. Both of them tried to account for the origin of life by means of physico-chemical processes. Both tried to make believe that eternal matter had in it the potencies for bringing forth life at a given point in its evolution. But we must remind the infidel Association, which, so late as 1925, has made a reprint of this old work, that it is far behind the times in its knowledge of biology. Within the last two or three years Drs. Woodruff, Wilson and Vernon Kellogg have declared positively that the gulf between the living and the non-living has not been bridged; and, indeed, Dr. Wilson said a few years ago that this chasm has been widened rather than decreased by recent biological research. The cell, which is the unit of life, has been found to be a very complex organism, and can reproduce itself only after it has reached the matured stage. This precludes the origin of life by spontaneous generation.

There is another matter deserving of attention. Our author says: "It should hardly be necessary to point out that, when these first low living forms were evolved, the conditions of the earth were widely different from those now prevailing." This piece of guessing has also been echoed in recent years. But if that is true; if the conditions of the earth were once of such a character that life was produced by natural processes, whereas nothing

of the kind takes place at the present time, what becomes of the great doctrine of "uniformity"? This doctrine lies at the very heart of evolution. If something took place in that remote time that is not occurring to-day, might it not have been creation? Would not one guess be as good as another? If there ever was a time in the history of our planet when conditions were favorable to the production of life by chemico-physical processes, then life may have been produced in many places on the earth. Why not? The conditions certainly must have been pretty much the same over the whole surface of the globe. In that case each distinctive germ-plasm might have been produced, so that each species would have brought forth "after its own kind." Then how much easier it is to believe that some intelligent creative Power brought about the grand result!

And what, according to our author, is to be the outcome of it all? This: "Meanwhile we, who weep at the self-inflicted miseries of mankind, rest in sure and certain hope that no force and no combination of forces can stop that process of Evolution which from a speck of jelly has developed such living forms as Charles Darwin and Herbert Spencer, and which has produced the beauty of the earth and the heavens from formless ether." That is all; that is the *finale*. Not a word about God, the soul, the immortality of the individual. Even our author's two picked heroes, Charles Darwin and Herbert Spencer, with all their supposed superiority, are dead. What will be the profit for a super-race to be evolved in the far-flung by-and-by, if, after all, they will live only a few years, and then perish forever and ever? Yes, indeed: *cui bono*?

To show again, as has been shown more than once in this magazine, who it is that has started the present strife in the churches and who is keeping it up, we quote from one of our correspondents: "I have just returned from a two weeks' trip to the East, where I attended a three days' conference on theological education. I wish you could have been there to hear what some of the radicals had to say about the Bible. These theorists are quite dogmatic about their worthless assumptions. Some of them are even quite polemical in their methods. I could not keep out of the debate. Some of them looked at me with almost supercilious and pitying eyes." Yes; let the pacifists remember that the Modernists are continually placing fuel on the flames of contro-

versy by their assaults. This forces honest and earnest evangelical men to defend the historic faith.

Will the promoters of evolution be broad and open-minded enough to read Professor George McCready Price's article in the last number of *Bibliotheca Sacra*, under the title, "On Being a Good Scientific Sport." He shows that the zoologists (paleontologists) have led out in fixing up the succession of life in geology. But now come along the botanists, who find that they cannot make the plants tally with the supposed order of animal life, and this causes much embarrassment for the evolutionists. The fact is, Dr. D. H. Scott, the well-known paleobotanist, seems to give evolution a most cruel blow in his last book, "Extinct Plants and Problems of Evolution." We give two quotations from the book, cited by Professor Price: "The evolution of plants, so far as the record shows, does not present a uniform progression, but rather a series of diverse periods of vegetation, each with a character of its own" (p. 215). Let us remember, as we read the following, that the Angiosperms are "the highest group of flowering plants" (Price). Regarding them Dr. Scott says: "We know nothing whatever of the origin of the Angiospermous family. . . . They appear suddenly in their full strength, like Athene sprung from the brain of Zeus. We know nothing of their evolution" (pp. 217 and 57 are cited for these quotations). This is most damaging testimony against the theory of which it has been said that every new fact tends to establish it. What becomes of it, then, if the highest flowering plants sprang up suddenly without any gradient and age-long forbears in plants of lower orders? It vanishes.

Watch the evolutionists when they talk about "creative evolution." They do not mean at all what the Bible means by the term "creation," nor what historic Christianity has always meant. The Biblical meaning is the production by divine power of some entity that had no prior existence. The term is very specific, not in the least vague and indeterminate. But the evolutionists never use the term, "creation *ex nihilo*." Ask them whether they accept the doctrine embodied in that expression. You will get either a point-blank denial or an evasive reply. What, then, do the evolutionists mean by their slogan, "creative evolution"? They simply mean that the evolutionary process has brought new species out of the old; then they call that process "cre-

ation." It is not creation at all, at all; it is pure development of entities already existing, with all the potentialities inherent in them that are needed for their supposed subsequent evolution. Such development is poles and equators apart from the Biblical doctrine of creation. Creation can be attributed only to God. He alone can cause something to exist that had no previous existence. Evolution and creation are mutually exclusive terms.

If the theory of man's animal lineage is true, one might well inquire, When did the ancestral animal become endowed with an immortal soul, or a soul at all? Did the Java man have an immortal soul? Or did that endowment come with the Piltdown man, or the Heidelberg man? Or perchance with the Neanderthal tribe? Or did the human soul as an immortal entity arrive with the coming of Osborn's favorite heroes, the murderous Cro-Magnon race? Cannot any one see what a London fog this evolutionary theory diffuses about our most vital and paramount problems? On the other hand, if we accept the Bible, our whole problem is wonderfully cleared up. Then we know that the first man, who was created in the divine likeness, possessed a rational, immortal soul, and that all his progeny have been and are immortal beings. You cannot get ahead of the Bible for clear and rational teaching.

Here comes to our editorial desk another book on evolution, with the imprint of a British infidel society upon it. Its title is, "The Story of Creation: A Plain Account of Evolution." Thus do men mutilate the King's English and macerate logical thinking. There is no creation at all in this book; it is all evolution. Even matter and life are not created, according to this author. How long will it take men to get the truth through their heads that evolution cannot create anything? To create means to bring something new into existence, and that can be done only by a supernatural Being. To evolve means to unfold by means of resident forces; it does not mean to create.

The book just referred to, and issued by an infidel association of Great Britain, is also an old, old book. It was first issued in 1888. It has been reprinted since then a number of times up to 1919. There is no evidence of any revision having been made since 1909, as indicated in the author's "note to new edition." In this way the unbelievers in Christianity,



who are all believers in evolution, keep “abreast of the times.” There is not a word in the book about creation except (in the title). The word does not occur in the index, but “evolution” occurs again and again. The author begins by assuming the existence of matter and motion. He says: “Of the beginnings, of what was before the present state of things, of what will follow the end of it, we know nothing, and speculation about it is futile. Science is concerned with the universe as we find it, the mobile vehicle of orderly succession,” etc. Yet the author calls his book “The Story of Creation”!

### Wayside Gleanings

A new dress for any one in the home always creates a stir—sometimes a near-riot. The CHAMPION’s new dress—new type—we submit for your approval has already had the cordial endorsement of editors, publisher and printer. This type represents the very latest style in typedom and is considered the most beautiful face ever designed for book and magazine work. Because it made such a “hit” with the fastidious gallery we felt it was none too good for the practical patrons of the CHAMPION. How do you like it?

It is seldom the CHAMPION prints anything that is not seriously meant. This rule is sometimes a sore trial for the managing editor when he takes his pen in hand to write paragraphs for this department, for he is very frequently accused of bubbling over with good-natured humor. So when he wrote the paragraph pertaining to our friend, Mrs. McPherson, he just couldn’t resist the temptation to bubble. Surely he never dreamt Mrs. McPherson, or any one else, might take offense at what he said. But one of our good friends evidently could not see a bit of humor in that paragraph, for he felt it was a reflection on Mrs. McPherson, and incidently felt it was not proper for us to so plainly announce our widowerhood!

In England last year for every \$5 spent for milk \$13 was spent for beer. The drink bill, it is reported, is \$165 per family.

According to the *British-Californian*, the Protestant population of the world is 195,000,000. The figures follow:

The United States	74,500,000
British Empire:	
Anglican	28,600,000
Free Churches	800,000

Church of Scotland	2,700,000	
Scotland United Free Church	1,500,000	
Irish Presbyterians	800,000	
Canadian Presbyterians	1,400,000	
Canadian Methodists	1,100,000	
Canadian Baptists	400,000	
Canadian Lutherans	200,000	
Church of Australia	1,600,000	
Church of South Africa	600,000	
All others	6,300,000	46,000,000
Continental Europe:		
Germany	40,300,000	
Switzerland	2,200,000	
Holland	2,200,000	
France	1,400,000	
Denmark	3,200,000	
Norway	2,300,000	
Sweden	5,700,000	
Finland	3,300,000	
Esthonia	1,000,000	
Latvia	1,500,000	
Russia	1,100,000	
Lithuania	200,000	
Poland	1,500,000	
Czechoslovakia	2,100,000	
Austria	300,000	
Hungary	3,600,000	
Roumania	1,300,000	74,600,000
Total		195,100,000

News from two sources were eagerly sought the last several weeks: first, the status of affairs in Mexico. At this writing it would seem there was no friction between the Mexican government and Protestants; it was between the government and Roman Catholics; which would indicate the government had a just grievance against the Roman Church. Second, from Fort Worth, Texas, at which place Dr. Norris, one of the most prominent clergymen in the States, in his study, shot a fellow citizen. From reliable information, it appears Dr. Norris’ victim made repeated threats against the life of Dr. Norris, and, just before coming to Dr. Norris’ study he told Dr. Norris, over the phone, he was coming to the pastor’s study to kill him. When he broke into the study the victim showed conclusive evidence of his intentions to make good his threat.

The National Academy of Science has proposed the immense undertaking of raising twenty millions, and already a fine beginning of \$3,000,000 is within reach. While the vast universe is making its fresh appeal to the scientific students of our day, it was feared that the more material and practical and familiar departments of life would receive attention while the unexplored fields would be passed. There have been great moments in history for the advance of science, which have usually been followed by times of dull interest, when no advances have been made, and as ancient excavations now dis-

close, the great arts have been lost. The plan is now to use the equipped colleges as centers, and with enlarged funds leave many minds free for research, while a few will be retained as instructors.

Mr. Leopold Schaff made his millions as a cocoanut merchant, and within some recent years he created a Foundation with \$2,500,000 for the aid of worthy and needy boys. After 100,000 suggestions from that number of citizens had come to his address in recent months, as to how he should spend the remainder of his fortune, Mr. Schaff decided to enlarge his sphere of help to include girls, and on his eighty-fourth birthday made the announcement of a \$1,000,000 gift to the same enlarged Foundation for the help of worthy girls. These young people must be faithful to the teaching of the church to which they may belong, and loyal to other pledges that promise nobility of character and useful service to the world. There will be general satisfaction in this extension of Mr. Schaff's beneficence.

Character, health, and ability to make a living are now standards of entrance requirements set by Yale University. Good!

Evangelist Frank M. Wells, the "soldier preacher," who has conducted evangelistic campaigns in nearly every locality in the country, has associated with himself Mr. Hugh L. Hiatt, who for years had charge of chorus work in the campaigns of such evangelists as L. E. Finney, Dr. Truett, Dr. Scarborough, Dr. Gates, and others. Mr. A. P. Witt, a humble and unassuming man, but who knows his Bible, is now also associated with Mr. Wells. It may not be out of place to say here that Mr. Witt is a man of quite some means, and has now cast his lot with Evangelist Wells and Song Leader Hiatt. We wish many more men who have been blessed with means would consecrate not only their talents, but also their means, upon the altar of service. These men work on the entertainment, and free-will offering plan. Captain-Evangelist Wells' home is at Leavenworth, Kansas.

What is said to be the finest group of buildings devoted to theological education in the United States has just been dedicated by the Lutherans of the synodical conferences at St. Louis. The new plant of the Concordia Seminary has cost \$3,000,000 and provides accommodation for more than four hundred students.

Professor W. M. Calder, of Manchester University, writes recently in the *Manchester Guardian* of some discoveries he has made in

the valley of Lystra, Asia Minor, which sustains the Book of Acts in its account of Paul and Barnabas in their visit to Lystra. The expedition is still in the field. Dr. Calder says: "The valley of Lystra has at last given up its choicest secret. Our expedition has opened its season's work with the discovery that Zeus and Hermes (the Jupiter and Mercurius of the fourteenth chapter of the Acts of the Apostle) with whom the Lycaonians of Lystra most unaccountably identified the Apostles Barnabas and Paul nineteen hundred years ago, were in fact the two gods to whom the Lycaonians of Lystra were accustomed to pray. Once more does the writer of the Acts of the Apostles, confronted by independent witness to the events he describes, come triumphantly out of the test."

Johns Hopkins University will celebrate the fiftieth anniversary of its founding on October 22. The main events will be the dedication of the new \$1,000,000 building of the school of science and health and the series of conferences by leaders on all the social and natural sciences. Representatives from England, France, Germany, and from all parts of the United States will have part in the exercises.

The Hebrew-Christian Alliance is quoted as denouncing the famous "Protocols of the Elders of Zion," widely believed to reveal a Jewish conspiracy to control the world. Their statement pronounces the "protocols" a "clumsy forgery and vulgar anti-Semitic fiction without a shred of truth."

If a bill now before the parliament, in Turkey, passes, mosques may soon be provided with seats, like occidental churches.

Fourteen of the wealthiest men of San Francisco have formed a community foundation, somewhat like the Rockefeller and the Russell Sage foundations, to receive, hold and disburse funds for the benefit of the community, particularly for charitable, scientific and educational purposes.

Final preparations are completed for that "floating university" which sails from New York, September 18. That round-the-world college will have a faculty drawn from numerous universities and will have a complete printing plant for use in publishing a daily paper. The editor will be Henry J. Allen, former governor of Kansas, and the staff will be the class in journalism. The newspaper will receive the Far Eastern news service of the Associated Press. The cruise around the world will be a



student body recruited from colleges all over the country.

Sheik Ibrahim Pasha, whose home is a tent forty-five by one hundred feet in the Lebanon District in Syria, and who owns 20,000 sheep, recently sold 11,000 fleeces to the Near East Relief for use in that organization's Oriental rug factory, where one hundred and thirty-eight older orphan girls are now learning the art of rug making in which their mothers were skilled. Sheik Ibrahim made a substantial reduction in the price of the wool when he was told that one of the rugs made from wool grown on the backs of some of his sheep now adorned the floor of President Coolidge's study in the White House.

A copy of the first edition of John Bunyan's "Pilgrim's Progress" brought \$34,000 at an auction sale in London. The purchaser was a London book dealer.

Discouragement among the French due to unsettled conditions following the war is exemplified in the rush of men from every rank to the monasteries of Provence. Many enlist as monks for indefinite periods and many others for life. The monastery, on a Mediterranean island two miles from Cannes, has not had a vacant cell for eighteen months. It is the first time since 1720 that it has been full.

What has been called the greatest excavation enterprise in the history of archeology will be undertaken at Athens. Arrangements were made with the government by Professor Edward Capps, of Princeton University, to dig under the ancient city of Athens at the foot of the Acropolis. It is expected that the work will take ten years.

An investigator, writing in *Nature Magazine*, says he found 1,186 pieces of material in the make-up of a bird's nest after the young had left it. The bird built the nest in four days.

The Salvation Army chartered the ship *Calypso* to sail, in October, from England to Bombay with 126 missionaries. We never heard of Salvation Army missionaries who were Modernists; they are usually too busy saving souls to even listen to or read Modernistic preachments.

The library of Garrett Biblical Institute now has 135,500 volumes. 20,813 volumes and 18,523 pamphlets were added last year. One thousand two hundred persons made this success possible.

Educational benefactions to institutions of higher learning during the year 1923-24 amounted to \$81,722,887. Dr. Frank M. Phillips, chief of the statistical division of the Bureau of Education, has revealed in a study he has just completed involving returns from 913 universities, colleges and professional schools. The value of grounds belonging to these institutions is placed at \$168,257,572, and the value of buildings at \$127,417,736. Libraries, scientific apparatus, machinery, furniture and other contents of buildings are worth \$175,323,131, and the productive funds total \$814,718,813.

The Wesleyan Conference which met in York, England, July 20, carried a sub-committee's recommendation for the admission of women to the ministry, as far as possible, on the same terms as the men. The qualification was added, however, that marriage be regarded as equivalent to resignation.

Fifteen million Germans have signed a petition to the Reichstag praying for local option in the country which has heretofore been looked on as the beer drinker's paradise.

Columbia University enrolled 13,000 students for the summer quarter. The University of Chicago, summer quarter, enrolled 2,900 students. The three leading universities in New York enrolled a total of 20,400 students for the summer quarter.

The last several years the Near East Relief workers have given much time to the healing of trachoma, the disease causing so much blindness. They have also established schools for the blind in Armenia, Syria and Greece, where they are also training girls to become teachers of the blind.

The first complete New Testament in Bulu, a dialect spoken by tribes in West Africa, has just been released from the press by the American Bible Society. Rev. Melvin Fraser, of the West African Mission of the Presbyterian Church in the United States of America, who has been working on the translation of the Testament for ten years, reducing the language to writing for this purpose, will take the books with him when he returns this month to the Cameroun District from his furlough spent in America. The first translation work was started in 1893 by the late Dr. Adolphus Good. Dr. Good also charted the Bulu dialect, which hitherto had been an unrecorded speech. Dr. Good's son, Rev. A. I. Good, has co-operated with Dr. Fraser in the preparation of this New Testament.

Newspapers report that the Mexican government has granted funds for a school textbook on "Scientific Temperance," which is soon to be printed in an edition of 20,000. Professor Andres Osuna, recently a visitor to the States, said: "Every government official is in favor of at least restricting the liquor traffic. President Calles is a prohibitionist. Organized labor, representing the largest organized body in the nation, claiming a membership of 1,000,000, has twice declared unanimously for temperance, first by asking for restriction, then for prohibition. We are trying now to press the campaign for prohibition on the educational side. Education is the basis for all our work. Teachers are all in sympathy with the movement, but they do not have the necessary material for teaching it. That is why our government has given us the money for a manual. We have a specific program of education in the primary school, but we want to extend it to all our schools."

Sir William Willcocks, the famous eastern irrigation engineer, has not been a distinguished engineer alone, indifferent to the world of ideas and convictions around him as they affected other spheres than his own; but has been a thoughtful agnostic on the great realities by his acceptance of the "assured results" of higher criticism. He says that, like some noted teachers of our day, "I spent my time in discovering new evidences of the incompetence and duplicity of those whom the Holy Spirit has inspired to write the Scriptures." After thirty-two years of this fatal faith, a kindly Providence placed in his hand the booklet by Prof. Robert Dick Wilson, of Princeton, "Are the Higher Critics Scholarly?" These simple treatments of the disputed questions quite overthrow the whole structure or fortification erected by this practical engineer. Shortly the new truth begot new life, and soon the indwelling Guide into all truth brought him into a land of large possessions. As an engineer in the valley of the Nile and of the Euphrates, Sir William saw how the Bible coincides with life as it is there lived. "I have returned to my old faith in the Word of God and literally live in it," is his climax.

Judge Brothers, of Chicago, who has large experience in divorce court, advocates passage of laws prohibiting more than two divorces to an individual, because more than two tend to immorality. He declares our sacred marriage law has become jazz, and holds it should not be possible to secure a divorce in the morning and be married the same afternoon. In 1923, while population increased 1,500,000, marriages

dropped from 1,224,000 to 1,178,000, while divorces mounted from 165,000 to 174,000. In that year Texas had the most divorces, followed by Illinois and New York.

American churchmen of all faiths gave \$650,000,000 to religion last year, according to an estimate by Luther Lovejoy, president of the united stewardship council of the Churches of Christ. Of this amount the Catholics gave \$168,000,000, the Methodists \$135,000,000, Presbyterians \$72,000,000, Baptists \$70,000,000, Episcopalians \$39,000,000, Congregationalists \$26,500,000, Disciples of Christ \$20,600,000 and Jews \$18,500,000.

The archbishop of Mexico officially denied the report that the Catholic schools in Mexico had been sold. When the schools are taken from churches or priests because religious instruction was given in them they are regularly turned over to Catholic laymen in whom the church has confidence.

We note, in the *Asbury Park Press*, that the friends of Dr. Andrew Richards gave him a "Testimonial Feed" at a hotel in Asbury Park, N. J. Dr. Richards has been the popular pastor of Belmar Church since 1924, and now assumes charge of Harlem-New York Presbyterian Church, New York City. A news paragraph referring to a change of field of labor would hardly attract the attention of any one except intimate friends. What attracted our attention in this announcement was that after a "short address" by a friend, "Peggy Holland and his *Jazz Kings* orchestra will play for the dance"—evidently a *short* address "on the minister" and a long dance by ——!

The Presbyterians are erecting in New York a huge twenty-two story hospital, with 1,001 bed capacity, and worth at completion \$7,000,000. It is located at Broadway and 168th Street. The College of Physicians and Surgeons of Columbia University and the Sloane Hospital for women will share the hospital jointly with the Presbyterian Church. Connected with the central unit, which will house 850 ward patients and 151 private cases, there will be a private patient pavilion with 125 rooms and a residence for nurses costing \$1,000,000, and which will house 360 students, in addition to the teaching staff.

\* \* \*

Look not with black thoughts on the days departed.

Bitter is patience, but her fruits are sweet.

—Saadi.



# THE ARENA

## The Biological God and his Prophets

By Professor G. B. Gohdes, Litt.D., Columbus, Ohio

### PART II



WE might think that the preachers of truth and righteousness have vindicated their right to an abiding place of honor and power in society. But though the Ahabs and the Neros and the tyrants of the type of the Inquisition; though sensualists like Louis XV and Alexander VI may arise and re-arise, no more Elijahs and John Baptists and Luthers, let alone preachers of less caliber, shall be needed! They have no survival value, according to Julian Huxley. While the sentence of death which he passes upon them is characterized by an abundant measure of esteem for his own class, the formulation of it is at least unequivocal. Here it is:

"If the people is educated to a point at which it can judge for itself, it wants no special priests or clerical mediators; its mediators are those who are specially fitted to unravel the intellectual, emotional, and moral difficulties of its own day and for all time—poets, philosophers, and men of science."

Quite complimentary, surely, to Sandburg and Huxley, while men like Luther and Jonathan Edwards and John Wesley and Alexander MacLaren, together with the Moodys and Chapmans and Hudson Taylors, have to be scrapped, unless they permit themselves to be untyped and made to accommodate themselves to Darwinism after the fashion of our Abbotts and Fodicks.

To live again beneath fairer skies and on fairer fields, unpolluted by the devotees of filth and falsehood, is a hope clung to by the children of God ever since death's darkness was rimmed by Easter dawn.

But the manufacturers of the biological god say: "No assurance of immortality." Julian Huxley affirms, in his essay, *Religion and Science*:

"We do not know all. For instance, I have studiously avoided ever mentioning the word immortality, since I believe that science cannot yet profitably discuss that question."

If that is all the relief to be obtained from the biological god in view of death's certainty and life's aches and woes and perplexities, better off is the tiger when dying in his lair, for his fierce brain at least has never been set to dream and to hope by intimations of immor-

tal; and it would have been better for the creature to have remained a vegetable or a mammal in the backwater of evolutionary progress than, having risen to human dignity, to be tormented by the fear of death and the hunger for eternal life without answer to the question beneath life's westerling sun or drooping weeping willows: "If a man die, shall he live again?"

In view of the inability of the biological god to give us light amid the inky waves of death's engulfing darkness, Rupert Brooke's parody of the Christian hope of heaven is only the metered and rhymed counterpart of the Christless scientist's agnosticism:

Fish (fly-replete, in depth of June,  
Dawdling away their wat'ry noon)  
Ponder deep wisdom, dark or clear,  
Each secret fishy hope or fear.  
Fish say, they have their Stream and Pond;  
But is there anything Beyond?  
This life cannot be all, they swear,  
For how unpleasant, if it were!  
One may not doubt that, somehow, Good  
Shall come of Water and of Mud;  
And, sure, the reverent eye must see  
A purpose in Liquidity.  
We darkly know, by Faith we cry,  
The future is not wholly Dry.  
Mud unto mud!—Death eddies near—  
Not here the appointed end, not here!  
But somewhere, beyond Space and Time,  
Is wetter water, slimmer slime!  
And there (they trust) there swimmeth One  
Who swam ere rivers were begun,  
Immense, of fishy form and mind,  
Squamous, omnipotent, and kind;  
And under that Almighty Fin  
The littlest fish may enter in!  
Oh! never fly conceals a hook,  
Fish say, in the Eternal Brook,  
But more than mundane weeds are there,  
And mud celestially fair;  
Fat caterpillars drift around,  
And paradisaical grubs are found;  
Unfading moths, immortal flies,  
And the worm that never dies,  
And in that heaven of all their wish,  
There shall be no more land, say fish.

Gone is the hope that speaks: "I know that my Redeemer liveth, and in my flesh I shall see God." Gone, together with the sanctions of the Law from Sinai and of the Sermon on the Mount, is also a definite moral standard as the reflection of the character of the changeless God. Huxley, in his essay on *Rationalism and the Idea of God*, says:

"On the moral side, the idea that a divine command has, at some remote period in the past, provided a fixed code, and the belief in the immutable truth of certain dogmas—these will happily disappear. Morals, like all else, not only have evolved, but should evolve. We shall find, for instance, that no excuse will be left for the common horrified (and horrible) view of sex, as of something inherently hateful, of all its pleasures as involving sin; for it will be realized that too much of the present attitude is due to the projection of our own conflicts and complexes, our own prurientes and pruderies, into what might be innocent and joyous."

Would that sentiment, without teeth to grip the conscience, without the precision and sanction of a moral injunction as it is, keep any of the frail beauties of the show world upon the path of rectitude? We have the conviction that the old injunction, which came thundering from flame-girt Sinai, with the sanctions of omnipotent justice behind it, will be a better bar to the sway of passion: "Thou shalt not commit adultery." However, that injunction is supposed to have come by evolution; and by evolution it may go:—is going, in fact, now where the evolution philosophy has displaced the Gospel.

It seems bold and fatuous to institute a comparison between an uncivilized maker of idols and the biological god-maker with his well organized mind, enriched by an abundant stock of knowledge; but the comparison is just. The neolithic god-maker applied the chisel to raw material; the biological god-maker, *mutatis mutandis*, proceeds in a way quite as naive and abortive. Julian Huxley, in his essay, *Rationalism and the Idea of God*, tells us how the biological god is constructed:

"In our further analysis we must carefully distinguish between the outer and inner components of the idea of God. The outer components are the powers acting upon man. Some of these are inorganic—storms, winds, floods, the sun and moon; others are organic—wild beasts, pestilence, crops and fruits, domesticated animals; others again are human—personal or national enemies, the community in which the individual lives. And they may act upon man's body or upon his mind. The sun warms his body, but makes an impression on his mind as well. The practice of astrology shows what power can be exerted on the mind by quite imaginary properties of external reality. But whatever we may think of these outer components, there they are, and they do affect us for better or for worse. Before such a heterogeneous assemblage as is constituted by the outer components can operate as a single idea, can deserve a single name such as God, they must be elaborately organized."

Do we affirm too much when we say that the biologist constructs his god with the chisel of his own mind, dulled as it is to higher truth by an entire lack of spiritual experience, out of the raw material of nature? Hear Huxley himself pleading guilty, as it were, to our indictment:

"The system of ideas which man holds concerning external powers may be thus organized by thinking of it in terms of magic, of 'influence,' manifesting itself in different ways in different operations of nature; or in terms of personality, the manifestations of power being supposed to result from the activities of a being or beings more or less similar to ourselves; or it may be organized, as we shall see, on more scientific lines, by carefully pruning away all parts of it which are either definitely the mere product of our own imaginations, or else are not proven."

Thus Christ is disposed of as God revealed in human form for the redemption and restoration of sin-lost humanity. He is "the mere product of our own imagination!" But hear Huxley still further:

"Thus what we have called the raw material of Divinity is given in the outer forces of nature, which not only act upon man as they act upon all organisms, but are by him perceived so to act in a way special and peculiar to man alone. . . . When thus emotionally and intellectually built up so as to form a coherent and unitary idea, do they deserve the name of God."

The biological god, at whose shrine the scientific world now largely engages in worship, devoid as that worship is of the star of hope, devoid of the long-distance communication between earth and heaven—prayer, is accordingly the sum total of all the cosmic forces—interstellar energy, vital force, and the powers of mind—as analyzed and generalized by man. (See *Religion and Science*, p. 262 ff.)

"God and gods," we read, "as they operate in human affairs, as they can be classified by the anthropologist, analyzed by the philosopher, experienced by the mystic, these have always been constituted as we have described—as a particular idea of the powers of nature, the cosmic forces taking shape through the moulding and organizing capacity of human thought, or, if you prefer it, as an interpretation and unification of outer and inner reality."

This is the evolutionist's peculiar faith. "These are thy gods, Israel," we might say, in burning sarcasm, with Aaron, "which brought thee up out of Egypt." We might think that reason itself would disdain credence to such a makeshift—God a human generalization of cosmic forces. Reason itself shows us this stupendous cosmos with its wisely ordained movements and perfectly calculated distances as a vast system, containing at the one suitable place a solitary star destined to be the cradle of life and the home of a spiritual race with high moral attributes.

Can this wonderful cosmos have come into being, and maintain itself, with no other god than a human generalization of its own forces? Reason not dulled by the preconceptions of sinful pride must see back of this universe the infinite Creator. Carlyle speaks of the universe as a "divine fabric," and Goethe, in his



*Faust*, lets the earth-spirit speak the sublime words:

So schaff ich am sausenden Webstuhl der Zeit—  
Und wirke der Gottheit lebendiges Kleid.

(The fabric of Deity's garment of bloom  
I weave as I sit at Time's thundering loom.)

Our biological god-makers cannot, indeed, quite close their minds to the thought of an absolute God, transcending space and time and creating and commanding the creatures that dwell between their borders. But He is ruled out as an unknowable by every outstanding follower of Darwin.

Huxley says in his *Religion and Science*:

"We may reason that there is an Absolute God behind the universe and our idea of it. But we have no proof of this statement, and such an absolute God is, as Spencer pointed out, an Unknowable, and accordingly no concern of ours."

Exit the personal God!

Now look at this god whom, or which, our skeptical biologists have constructed out of the cosmic raw material: a god who can hear no prayer, offers no hope for humanity as it passes through death throes into death's darkness, has no standard of morality, has no consciousness of self, cannot love, cannot be loved. Nor is this concept of God even original. Already a German philosopher of the nineteenth century, Feuerbach, we believe, stated that God has attained to self-consciousness in man. The Darwinian biologist, while he depersonalizes God, deifies man. Nor does he blush to admit that fact. Julian Huxley, a poet as well as a scientist, rhymes thus in his poem, *God and Man*:

The universe can live and work and plan,  
At last made God within the mind of man.

However, if the human mind is God conscious of himself, the biological god is insane; for while the mind, in Christ and in hearts illumined and empowered by Him, claims to know the absolute God and to be in communion with Him, the mind, in Spencer, in the Huxleys, in Morgan and Weismann and Conklin and their colleagues, holds God to be unknowable, while mind in Nietzsche, the most consistent and forceful exponent of materialistic philosophy, chants a dirge over God. Just hear him:

"What has become of God? I will tell you: we have slain him! You and I, we are all his murderers! Do we not hear the noise of the grave-diggers who are engaged in the burial of God? God is dead! God remains dead!"

Verily, if the biological god is no better than cosmic force—operating in interstellar space, weaving beauty on the loom of life, conscious

of this and conscious of self only in the sphere of the human mind—he is mad; for what Christ teaches, Huxley sets aside; and Nietzsche destroys it with his blasphemy. Mind—mind that may think the thoughts of God after Him, to speak with Klopstock; that creatively deals with this wonderful world and marks its possessor as the very image of God; that may know even God and by that knowledge become a torch lighting up time and eternity—it a wonderful force: but its vagaries and limitations and contradictions prove that it is not God.

The theology of our present biologist philosophers is indeed anything but original. The scoffer poet Shelley, in his "Queen Mab," sang a century before the younger Huxley:

—awhile thou stoodst

Baffled and gloomy; then thou didst sum up  
The elements of all that thou didst know;  
The changing seasons, winter's leafless rain,  
The budding of the Heaven-breathing trees,  
The eternal orbs that beautify the night,  
The sunrise and the setting of the moon,  
Earthquakes and wars, and poisons and disease,  
And all their causes to an abstract point  
Converging, thou didst bend and call it God.

It is clear that our friends of the monistic philosophy and material science are in error, which we are not at all abashed to point out to them. The error is moral, inasmuch as in their pride they fancy that, because they are incapable of knowing the absolute God, immanent in the world, though apart from and above it, everyone else is laboring under the same disability.

Their error is also intellectual because they fancy that God can be and must be intellectually apprehended, like the constitution of the atom or the triangular content. To seize God with the intellect is as impossible for even the intellectuals of the scientific world as it is for a child to capture the ocean and to confine it in the small cavity it has dug in the sand.

If the intellect, however well trained, were the organ that links finite man with his thirst for the infinite to the eternal God, such disagreements as we find in Nietzsche, the blasphemer, and Hegel, the philosopher; between Robert Ingersoll, the infidel, and Talmage, the preacher; between Jonathan Edwards and Aaron Burr; between Gladstone, the Christian statesman, and his contemporary, Thomas Huxley, the agnostic; between the atheistic Clemenceau and the praying Marshal Foch, would be unthinkable.

The intellect, in the sphere of the divine, can and should be and is adjuvant and confirmatory of the divine; but the point of contact between God and man is not primarily in the mind, but in the will. God does not reveal

himself to the scientist, nor to the philosopher, nor to the poet, however profound the truth may be that they glean in their appropriate respective spheres: God's revelation is to the penitent sinner.

When the biologist constructs from the raw material of the cosmos an idol of his fancy that is deaf to prayer, paralyzed for the bestowal of immortality, incapable of loving and being loved, he attempts to do with God what he does with the metals in his crucible, with the animal beneath his pincers and dissecting knife, with the cells beneath his microscope. He attempts to analyze the Creator.

Rather than analyze God, the scientist should let God analyze him! It is to the poor, contrite sinner that God stands savingly revealed in the Lord Jesus Christ, and to him alone. God is revealed in the sphere of the will. When that is humbled into the dust through the self-condemnation of repentance, the intellect will find faith no longer a stumbling-block, but a lucent torch in every search. If God were acquired by knowledge, to be pitied were the multitudes of the untutored folk whom Jesus loves; for how could we expect them to grope to certainty and light over the Gargantuan boulders of Huxleyan thought and Spencerian phraseology—these self-constituted prophets of Divinity!

On the other hand, an untutored son of the desert, like Joseph, can remain unmoved at the sight of seductive beauty, because, in rays of soothing radiance, he sees it outshone by the beauty of the Eternal, enshrined in his soul.

The roots of our faith are not found in the starry heavens, not in the mysterious atoms with their revolving electrons and appalling potential energy, not in the orchestral music of the mountain stream, not in the multitudinous life bourgeoning in the sun, not in the pulses that throb through heart and brain. No: but in the free decision of personality, made free by the power of love divine, is God found and experienced and known. Faith is a free act of the will. He that has faith knows God beyond a peradventure. He who fails to exercise faith shall go groping forever, self-stultified by the delusion that what he does not know does not exist. Faith is a venture upon which everyone can and must launch out for himself.

The displacement of the God in Christ—this most beneficent fact in history—by the biological god of a science divorced from Christian faith, is not an evidence of conquering science, but rather of souls and hearts become atrophied. Not having fed on truth—and Christ is truth—the skeptics of science lose the very power to

know the truth. As lief turn the carpenter with his saw and hatchet loose upon a swollen appendix, or the plumber with his couplers and burners upon the teeth, as turn the biologists loose upon the soul with the inadequate implements and axioms of their science! Yet this iniquity is now in calamitous operation upon the youth of the land wherever science is not lit up with the torch of faith!

O, where is heaven, and where is hell?

And where is God?

O, well for that age which could truly tell,

With assuring nod!

For then was the faith of man a thing

Which judged him in life and saved him in death,

And gave to a Dante whereof to sing

With immortal breath.

No heaven we see through the telescope,

And the earth is a rolling ball;

And hell is lost in a "larger hope,"

If man has a deathless soul.

The devils and goblins have ceased to be,

And evil is goodness turned wrong side out,

And angels are nothing but poetry

To cheer the dying and the devout.

Alas for the rude iconoclast!

We call him science, you know,

Who swings his club against the past

With a bloody blow.

And yet the human heart, when alone,

Keeps church with Him, who still lives and rules;

And the things which were, ere the stars yet shone,

Still linger, despite the schools.

And linger they will till the end of time,

And quicken again and again;

For the heart of man needs the heavenly chime,

And the soul of man needs a friend;

And the breast of man knows heaven and hell,

And feels the invisible One,

While the voice of science can nothing tell

But what the Creator has done.

True, the leading scientists of the day have disclosed wonderful facts in biology, in chemistry, astronomy and other sciences. However, they cannot find God by science. As for me, the God of Christ shall continue to be my God, for He came to me in the darkness of my sin. To know one's mother, one must have felt mother love. To love the flag, one must have thrilled beneath its starry beauty. To know God, one must have felt His conquering love. And having experienced that, we are not appalled by a philosophy that does not know Him, though it may analyze the atom and the stars.

Though we trod the deeps of ocean,

Though we struck the stars in rising,

Though we wrapped the globe intensely

In one hot electric breath,

'Twere but power within our tether,

No new Spirit power comprising,

And in life we were not wiser men,

Nor stronger men in death.

NOTE—The first part of this article by Dr. Rhodes appeared in the June-July issue.—Ed.



## Israel's Indebtedness to Other Nations

By Professor J. A. Huffman, D.D., Marion, Indiana



HERE has been considerable discussion of late relative to the contributions which other nations have made to the Hebrews, and through the Hebrews to Christianity. The question as to what these contributions have been, if any, is an interesting and legitimate one.

There are two extreme positions which may be held in relation to this matter. There are those who would quickly answer the question by saying that there is no such debt. There are others who estimate this debt as being very great, and who seem to exhibit a disposition to ransack the world to locate the debt. Both positions are wrong, as there are some distinct contributions which have been made by other nations to Israel. The debt is not so great, however, as some would claim it to be.

As a result of an evolutionary theory of religion, which assumes that the religion of the Hebrews was developed out of nature worship, it is taken for granted that the distinct developments in the religion of the Hebrews resulted from contributions from sources outside. Two or three illustrations will suffice.

The Code of Hammurabi is supposed to be the source from which Israel derived what is known as the Mosaic Code. This is quite dogmatically insisted upon by some of the liberals.

While it is true that the Code of Hammurabi, which dates back to about 2100 B. C., is 500 or 600 years older than the Mosaic Code, there is no evidence that the Mosaic Code was borrowed from the Code of Hammurabi. There are some similarities between the codes, but their dissimilarities are greater than their similarities. The Code of Hammurabi is a purely civil code; the Mosaic Code is primarily a religious code, with its civil applications made purely on the basis of religion.

It would have been impossible to write any code of laws which would be entirely unlike, and yet which would meet the demands of a people so similar in character as the Babylonians and the Hebrews, both of Semitic stock. Therefore the similarities between the codes can easily be accounted for on the basis of a common necessity.

Again, it is assumed by some that the Hebrews must have derived their Messianic hope from some other nation. Students of ancient history have been diligently ransacking the his-

tories of other ancient peoples to locate the source of this Messianic hope so much stressed by the Hebrew prophets. Someone has ventured to say that they may have borrowed this hope from the Canaanites. Others suggest that it was derived from the Egyptians.

Nothing has been produced, nor ever will be produced, to confirm such notions. In what is called the "Admonitions of Ipuwer," which probably dates back to about 200 B. C., historians have found something which has led them to believe that the Egyptians entertained something of the hope parallel with the Messianic hope of the Hebrews. Again they have conjectured that this may be the source of Israel's Messianism. A careful examination of this document shows that the conclusion is far-fetched. It furnishes no argument at all for an Egyptian origin of the Messianic hope of the Hebrews.

The above illustrations show how eagerly a certain class of students grasp at things with which to explain the marvelous progress of the chosen race. No other illustrations are necessary here.

It is only just to say that the religion of the Hebrews cannot be accounted for in this manner. It is a religion of revelation, not a religion of evolution. On the oldest page of Hebrew writing is unmistakably stamped the doctrine of monotheism. The Hebrews were monotheistic when all the nations around them were polytheistic.

It is worthy of note, however, that certain nations did make contributions to the Hebrews, providentially. A good illustration of this is the experience of the Hebrews in Egypt. They went to Egypt a family, and came out a nation. This was included in the covenant which God made with Abraham. Not only were the Hebrews welded into a nation in Egypt, but in Egypt they learned the arts of a civilization then already old.

Again, the exile made its distinct contributions to the Hebrews. Assyria, Babylonia and Persia were the countries with whom they came in touch during this period. It has been said that the exile "cured" the Hebrews of idolatry. It also gave them the institution of a synagogue, a place in which to worship God apart from the one place, the temple. In exile they were influenced by the nations with whom they had to deal.

It can be easily seen, however, that these na-

tions did not contribute to Israel as such, but were providentially used, by the over-ruling providence of God, so that their history bears some imprints of those nations in minor matters, while they developed religiously in an opposite direction. Emphasis, then, should not be placed upon the contributions which those nations made to the Hebrews, but upon the over-ruling providence of God which used them in the manner indicated. Any attempt to explain the remarkable developments of the religion of the Hebrews, except on the basis of revelation and the miraculous, must of necessity fail.

Christianity was originally a movement

within Judaism. Had Judaism produced its legitimate and natural fruitage, there would not have been the break between Judaism and Christianity which necessarily came. It was not the Judaism of the Old Testament, but the Judaism of the Scribes and Pharisees of Christ's day which failed to recognize its own offspring, Christianity.

If the above conclusions are correct, it can be seen that Christianity is not so much a debt-or to the other religions of the world, through Judaism, as some suppose. Christianity is a revelation, and can be accounted for only on the basis of the miraculous.

## The Law of Mendel versus the Theory of Evolution

By Arthur I. Brown, M.D., F.M.C.I.E., Vancouver, B. C.

**I**N 1865 an Austrian monk, Gregory Mendel, enunciated certain principles of reproduction in plant and animal life. At the time scant attention was paid to his discovery; but during the past two and a half decades thousands of experiments have proved the accuracy of his observations, so that today these principles are known as "Mendel's Law," which is accepted by practically all biologists of high standing. Professor Vernon Kellogg, in his recent book ("Evolution," p. 124), says:

"Mendel's results have been strikingly confirmed by other men studying inheritance in different plants and also in animals and human beings."

So great and far-reaching is the influence of this "Law," especially in the study of evolution, that everyone interested in the subject ought to know just what it is. The purpose of this essay is to explain it in simple language. The subject is of fascinating interest, and well repays the time devoted to its study.

There is no doubt that it disproves the theory of evolution. Some of the leading exponents of the doctrine of man's origin from animals frankly admit their perplexity, even while retaining their belief as an "act of faith." Others, seeing Mendel's teaching confirmed by all modern investigators, are seeking to discredit or belittle the obvious implications which the law compels.

Among those in the former class may be mentioned William Bateson, Thomas Hunt Morgan, Hugo de Vries, J. P. Lotsy, J. C. Willis, H. B. Guppy, Arthur Willey, J. T. Cunningham and D. H. Scott. Among the obscur-

antist or reactionary group of biological scientists, or the "die-hards," are Henry Fairfield Osborn, J. McKeen Cattell, Edwin Grant Conklin, H. H. Newman, Vernon Kellogg and Carl Pearson. George McCready Price aptly terms them "the old guard," or "stand-patters," who refuse to consider disconcerting facts which refute their hypothesis.

To understand Mendelism we must remember that all life begins with the union of two small microscopic cells or bits of protoplasm, one from the male parent, and one from the female.

The sperm-cells of different animals and man cannot be distinguished from one another under a microscope; but, of course, they are not the same, because they invariably develop into different individuals. The reason they appear the same to us is because we do not possess lenses of sufficient power, or have not been able to invent any tests sufficiently delicate, to tell one from the other.

These cells—the basis and foundation of all life—are certainly the most remarkable bits of protoplasm in the world. For instance, in the procreative cells of all mammals, which are one-twenty-fifth of an inch in diameter, are contained all the potentialities of the full-grown individual. They incorporate the invisible beginnings of the future muscles, nerves, bones and organs within the tiny compass of a microscopic speck. That is an amazing fact in itself, and the manner in which growth and development take place is no less wonderful.

The male or sperm cell meets and unites with the female or ova cell, forming one cell. Inside each of these cells are a number of very



wonderful minute rods called chromosomes. These infinitely minute particles vary in number in different animals, the human cell having twenty-four. In them are wrapped up all the peculiar characteristics of father and mother, such as color of hair, color of eyes and skin, mental capabilities, disposition, etc.; and among other factors, the mental qualities and physical stature of the child will resemble the parent whose chromosomes happen to predominate. When the sperm and ova cells unite, the chromosomes join in a very striking manner. It is not necessary to describe the exact details of this union, but it is interesting to know that when twenty-four male chromosomes join with twenty-four female chromosomes, the result is not forty-eight chromosomes, as one might suppose, but only twenty-four.

Certain characters have been proved to be stronger than others and, therefore, appear in the progeny. For instance, if a chromosome containing a normal hair quality unites with one containing long-hair quality, the child will have normal hair, because short hair is always more powerful than long, and is said to be "dominant," while the other is hidden or "recessive." That is, the cell has certain characters latent, or, in colloquial language, keeps them "up its sleeve," for future use.

Certain terms and processes must now be explained. There are three basic ideas in Mendelism. The first is that of "Unit-Characters." When the sperm-cell fertilizes the ova or female cell to form one cell, with its accompanying chromosomes, it is called a "germ-cell" or "gamete."

This fertilized egg cell starts with certain more or less clear-cut, crisply-defined, non-blending characters, which constitute its inheritance, and which are continued in some of the descendants, as a definite whole, neither merging nor dividing. What lies in this inheritance is the germinal representative, called "factor" or "gene," of the full-grown character, say, the shape of the nose, or the color of the eye. In some instances it is known what region of these minute rods or chromosomes the factor occupies.

The most important point to remember about these hereditary factors handed down from parents to child is, they are definite entities like chemical radicles. They are transmitted from generation to generation *unchanged*. Professor R. C. Punnett, in his book on "Mendelism," writes of these unit-characters as follows:

"Unit-characters are represented by definite factors in the gamete or germ-cell, which, in

the process of heredity, behave as indivisible entities, and are distributed according to a definite scheme. The form for this or that unit-character is either present in the gamete or it is not present. It must be there in its entirety or be completely absent."

Another fundamental idea in "Mendelism" is known as "Dominance." Certain characters lodging in the chromosomes of father or mother reproduce themselves in the children, and are called "dominant," while others remain latent or hidden, and are called "recessive." When conditions and environment are suitable, these latter may appear, while the previously dominant characters retire from the front of the stage into the background, where they hide themselves from view until their turn comes again in some future generation.

An interesting instance, taken from thousands of similar ones, is that of the waltzing mice, peculiar little rodents reared by the Japanese. They have a strange habit of dancing round and round. But if a Japanese waltzing mouse is crossed with a normal mouse all the hybrid offspring are normal, the waltzing peculiarity being "recessive" to normality.

If, however, these hybrid mice are paired together, the progeny will show one waltzer to three normals, which is called the "Mendelian Ratio." If a waltzer of the second generation is mated with another waltzer, the progeny will all be waltzers, thus showing that the factor for normal locomotion had disappeared from the inheritance along this line.

If a normal mouse of this same second generation is paired with a similar normal hybrid, the offspring will be one-quarter pure waltzers and three-quarters apparently normal. One-third of these apparently normals, when bred with others like themselves, will yield pure normals. The other two-thirds, though seemingly normal, have, like their parents, kept the waltzing character "up their sleeve," for, when paired together, they yield twenty-five per cent pure normals, fifty per cent apparent normals and twenty-five per cent pure waltzers.

In the case of mice, then, the character of normal locomotion is "dominant" over the "recessive" character of waltzing. We do not know why this should be so, nor why a short-tail character in cats is dominant over the ordinary tail character, nor why the appearance of extra toes in poultry is dominant over the presence of normal toes, nor why hornlessness in cattle should be dominant over the presence of horns. Kinky hair is dominant over straight hair in man, round seeds in peas dominant over the wrinkled, two-rowed ears of barley over six-rowed ears, etc.

Another fundamental law in Mendelism is that each germ-cell is "pure" with respect to the factor of any particular unit-character. This law is difficult to explain and understand, and is too technical to be dealt with at this time. But it is not essential to an understanding of the subject.

Now what is the significance of Mendel's Law?

The facts stated above—and many others might be given—prove that reproduction is carried on with mathematical precision in plants and animals. No really new characters are ever reproduced. What appear to be new have, for certain reasons, hitherto been recessive. Every character, physical or mental, was implanted in the first parents and has been handed down ever since, the dominant characters appearing more frequently than the recessive. Different combinations of the factors produce *apparently* new characters. Hence, when an unfamiliar character appeared, it was hailed as something actually new. But innumerable experiments have shown nature's method, and we now know that, while there is variation, this is caused simply by the coming of hidden qualities to the surface. If the organism is given certain changes of environment or subjected to the requisite conditions, some known or unknown recessive quality becomes dominant for the time being.

The known facts of heredity illustrate the great principle that the various characters or factors in plants and animals are transmitted separately and unblemished in heredity. The views and theories of the scientific world regarding heredity have undergone a vast change since the recognition of the truth of the "Mendelian Principles."

In promulgating his theory of organic evolution, Darwin assumed that all plants and animals are naturally subjected to unlimited variation in all directions. Of course, he was not acquainted with the Law of variation, but the discovery of the Austrian monk reveals to us the precise lights of these variations and the impassable barriers in the way of hereditary transmission of certain characters, whether inherited or acquired.

Professor Edwin Grant Conklin says: "At present it is practically certain that there is no other kind of inheritance than 'Mendelian.'"

If this be true—and it is—then variation in the sense of the development of any new types of organic life is impossible, and evolution becomes a dream-idea, born in the brain of an imaginative and over-zealous advocate of humanity's origin from low forms of life.

Hall and Clements, in "The Phylogenetic Method of Taxonomy," have shown that great principles of life forms called distinct "species" are simply "Mendelian Segregates" which will not breed true.

Professor William Bateson, in his address before the British Association, Toronto, December 28, 1921, said: "Plenty of Mendelian combinations would in nature pass the scrutiny of even an exacting systematist and be given specific rank."

George McCready Price, in his convincing scientific treatise, "The Phantom of Organic Evolution," says, in regard to the evolution "stand-patter," who would adhere to the old and exploded traditions: "Mendelism seems to be getting them nowhere except up a blind alley, into a cul-de-sac."

E. W. McBride, in *Science Progress*, January, 1922, says:

"I well remember the enthusiasm with which the Mendelian theory was received when it was introduced to the scientific world in the early years of this century. We thought at last the key to evolution had been discovered. As a leading Mendelian put it, while the rest of us had been held up by an apparently impenetrable hedge, namely, the difficulty of explaining the origin of variation, Mendel had, unnoticed, cut a way through. But as our knowledge of the facts grew, the difficulty of using the Mendelian phenomena to explain evolution became apparent, and this early hope sickened and died. The way which Mendel cut was soon to lead into a cul-de-sac."

Robert Heath Lock, in "Variation, Heredity and Evolution" (1920, pp. 225-226), writing of Mendelism, says:

"The ideas current even a short time ago are not so much extended or even altered, as replaced by an entirely new set of ideas, and it may be remarked in passing that the biologists of fifty years ago and more were much nearer to our present line of enquiry."

A. G. Tansley, in his presidential address before the Botanical Section of the British Association at the Liverpool meeting, 1923, stated:

"That in the light of recent developments in botany, his (the scientist's) search for common ancestors among the great groups of plants would seem to be a literally hopeless quest, the genealogical tree an illusory vision."

Professor F. O. Bower, of the University of Glasgow, declared:

"At the present moment we seem to have reached a phase of negation in respect of the achievements of phyletic morphology, and in our conclusions as to descent. I believe that a



similar negative attitude is also to be found among those who pursue zoological science."

Even Paul Kammerer, who continually expounds his belief in the possibility of the transmission of acquired characteristics, says:

"Aside from very limited fluctuations around the fixed center, previous positions of these characteristics cannot become greater or lesser and cannot be changed at all. Just as inimitable masterpieces of music are assembled from a fading tone, just as a few fundamental tints magically produce multi-colored reality, so is the ability of a living world to assume different forms derived from comparatively few fundamentals.

"The theory of evolution at the present time is pointing in the direction of the unchangeableness of types; it is returning to the theory of non-evolution. What little change there is would be much too limited to bring about a development of species, and even still more limited to create even larger groups and classes."

Alfred Russell Wallace, in his "Letters and Reminiscences" (p. 340), writes:

"On the general relation of Mendelism to evolution, I have come to a very definite conclusion. That is, that it has no relation whatever to the evolution of species or higher groups, but is really antagonistic to evolution. The essential basis of evolution, involving as it does, the most minute and all-pervading adaptation to the whole environment, is extreme and ever-present plasticity as a condition of survival and adaptation. But the essence of Mendelian characteristics is their rigidity. They are transmitted without variation, and so, except by the rarest of accidents, can not become adapted to ever-varying conditions."

Professor William Bateson, declares, in his "Mendel's Principles of Heredity" (p. 284):

"We may even be certain that numbers of excellent species, recognized by entomologists and ornithologists, *e.g.*, would, if subjected to breeding tests, be immediately proved to be analytical varieties differing from each other merely in the presence or absence of definite factors. Also, in his Toronto address, he said: "The production of an indubitably sterile hybrid from completely sterile parents, which has arisen under critical observation from a single main origin, is the event for which we wait. Had Mendel's work come into the hands of Darwin, it is not too much to say that the history of the development of evolution philosophy would have been very different from that which we have witnessed."

Dr. D. H. Scott, the paleobotanist, speaking before the British Association in 1921, stated:

"At present all speculation on the nature of past changes is in the air, for variation itself is only an hypothesis, and we have to decide quite arbitrarily what kinds of variation we think may probably occur in the course of descent. For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem has been solved—all again is in the melting-pot. But the general idea of evolution still remains, even if we hold it only as an act of faith."

Professor A. C. Seward, of Cambridge University, tells us in *Nature* (April 26, 1924):

"The present tendency is to discard the old-fashioned genealogical tree with its wonderful diversity of branches as at all a suitable method of picturing the course of organic development. The student who takes an impartial retrospect soon discovers that the 'fossil' record raises more problems than it solves."

Thomas Hunt Morgan, who perhaps has conducted more experiments than any other living man, writing on the "Fruit-fly *Drosophila*," says:

"It has long been shown in a general way that the same kind of mutants reappear in the same species. We are now beginning to get evidence from pedigree cultures that the same types may occur in different species. They are called 'identical mutants.' Such a case has arisen between the two species of *Drosophila* *Simulans*, and *Melano Jaster Sturtevant* has shown that there are thirteen mutants that are the same in both species.

"If, then, it can be established beyond dispute, that similarity or even identity of the same character in different species is not always to be interpreted to mean that both have arisen from the same ancestor, the whole argument from comparative anatomy, built upon the descent theory, seems to tumble in ruins."

George McCready Price is one of the foremost authorities in the world. His arguments against evolution have never been answered, and he has spread consternation in the ranks of the evolutionary scientists. They studiously ignore his able writings, such as "Q. E. D.," "The New Geology," and his latest book, "The Phantom of Organic Evolution." They have good reason to fight shy of him. He is a formidable antagonist, with a wide and accurate knowledge of the subject. In his book, "The Phantom of Organic Evolution" (1924), dealing with Mendelism, he writes (pp. 41, 42):

"No wonder the doctrinaire evolutionists are growing impatient with the evident implications of the Mendelian results. In addition to

the opinion of E. W. McBride, that these new methods of investigating heredity have led biologists into a cul-de-sac, the same author declares that Morgan's 'Mutations' are pathological in character and have no analogy with the differences between natural races and species."

Even Professor W. Johannsen, of Denmark, seems to be of about the same opinion, for he says:

"The problem of species evolution does not seem to be approached seriously through Mendelism nor through the related modern experiences in mutations" (*Nature*, Jan. 12, 1924, pp. 50-51).

Again we quote from Price:

"Julien S. Huxley recently expressed his impatience at the indifference or the actual hostility towards Mendel's investigations displayed by many students of evolutionary problems. In a recent number of *Nature* (April 24, 1924, p. 520) he has expressed himself as follows:

"It is a matter of constant surprise why many who profess themselves 'Darwinians of the Darwinians' should not only avail themselves of the new tool, 'Mendelism,' but also evince positive hostility to it. The new principles are, indeed, the only two we at present possess which are capable of putting evolutionary theories to experimental test. Yet with a few honorable exceptions, most taxonomists and evolutionists prefer to stick to speculative methods—speculative because incapable of be-

ing tested either by experiment or by calculation—and make no attempt to use the new principles in experimental work, or, for that matter, even in interpretation."

Price comments on this as follows:

"These modern methods in experimental breeding are a nuisance; for they do not get us anywhere in explaining organic evolution. These 'stand-pat' evolutionists would better stick to their 'speculative methods.' By discarding the results obtained from the seed-patch and the breeding-pen, they can go on in their dreaming without ever awakening to the uncomfortable feeling that they have been running up a blind alley—a scientific cul-de-sac."

So we see that Mendel's Law is a proven and accepted principle in science. It conclusively shows that there can be no new types or species, not even new characters. Thus variation in the old sense is a misnomer. And if variation vanishes, there is certainly no room for Darwinism, nor any other evolutionary concept, in spite of the vocal assertions of the "dyed-in-the-wool" advocates.

All investigation, when followed to its logical conclusion, leads to but one conviction—that Genesis is true when it says, "In the beginning God *created*." God produced all organic life, and the process He selected was not that of gradual evolution, but of direct creation when new entities and principles were brought into existence.

## The Watcher

By Christopher G. Hazard, D.D., Catskill, New York



VER since Adam and his wife hid themselves among the trees of the garden people have avoided the light of truth. The man who will not go to Church fears that the minister will awaken his conscience and thus disturb the serenity of his self satisfaction. At home he will find his youngest child eating a forbidden apple under the shade of an umbrella, while his boy is smoking a cigarette back of the garage. The Bible will lie upon the table unopened, covered up by the foliage of the Sunday newspaper, the poor wit of which will enliven the noon meal. It is likely that the intolerable boredom of the afternoon will be forgotten in the unconsciousness of somnolence and that the whole family will escape the day's danger of any serious thought among the trees of a country expedition. Monday will bring to such a house no afterglow of

restful and renewed peace. No inspiration will have left its blessing upon the care and work of the new week. The secular desert will not have the beauty and the fragrance of a single flower of Paradise, gathered under the sunlight of revelation and by the waters of grace. The greatest things in the world will have been successfully evaded. The divine presence will have been avoided.

We dread the eye of God. We fear to look Him in the face. Our iniquities are ready to come up and testify against us before Him and our secret sins shrink from the light of His countenance. When we see the man we have injured approaching we turn to the near corner rather than meet him. The voice of the Lord God in the midst of the world which He oversees sends us to cover. We have all sinned and come short of what God made us for, and that burning gaze of holiness with which we have



to do focuses upon our souls painfully whenever we are conscious of it. It is like sunlight upon a diseased eye. We writhe under it as though suffering fire. Therefore we ask darkness to hide us, until we discover that it cannot free us from the Watcher, to whom the night shineth as the day. All things are naked and open to the eye of Him with whom we must deal, the God who sees us.

But that sleepless eye of the Watcher should not affright us. In it is the ray of a merciful and kindly providence. It is our imagination that makes it scorch. If God can so find us that we will listen to Him, He will speak to us of His fatherly solicitude concerning us. Our sins have not made God love us less. Our wanderings have not prevented His following of us. The unthankful and the evil experience the kindness of His providence. Our greater danger and need have called for and received a larger measure of His help. It is most difficult to teach sinners that God loves them, but sin did not change the nature of God. Love is God's nature. It is His existence. *God is Love*. He is love as He is Light. We do not have to make the sun shine or the love of God to visit us. It is the peculiar nature of God's love that it is towards sinners. "While we were yet sinners Christ died for us." We cannot deserve the love of God, we can only accept it. It is not that God approves of us. It is not our worthiness that attracts God. But it is our need that draws God near. It is His desire to make us worthy that moves Him. He longs to bestow forgiveness and eternal life upon us. Thus that watchful eye has been upon us that the temporal and spiritual providence of God might have fruit in our good and our salvation. God's promise to guide us with His eye upon us makes the truth of His omniscience a great comfort to those who know what a vast and perilous wilderness we are in and how our paths are beset by destruction.

The soul cannot have a greater comfort in these wonderful and changeful days than is found in the assurance that God is the hope of history. In the Bible He has registered His plan and purpose with regard to all history. By Him ages and dispensations are ruled. He measures out the course and bounds of national history. He shows us how the river that flowed out of Eden will become that river that shall refresh a new Paradise. He tells us of One who will yet

subdue the kingdoms of this world into the kingdom of God and sit upon the throne of His glory here. He informs all desirous souls of that way to heaven that He has made His only begotten Son to be. The Bible, that most wonderful book, now so much questioned and criticized, is full of glorious promises and assurances. Those promises of grace that are supported by the power of almighty love. Those better promises that rest not upon our fulfilment of conditions, but upon God's purposes of salvation. The word of God may be forever unsettled upon earth, but it is forever settled in heaven. And from His high seat upon His Father's throne Christ is creating, guiding and governing many sons unto glory by an unchangeable decree.

Among the many precious assurances of the Bible there is one that is of special comfort for those who want to see its shining promises fulfilled. In the first chapter of the book of Jeremiah, the prophet, and at the twelfth verse of the revised version of that chapter, one may read, "Then said Jehovah unto me, I watch over my word to perform it." When we consider the splendid outcome that is set forth in God's word for the sacrificial and powerful work of Christ as the Saviour of the world, this assurance crowns all the others and makes certain the eventual triumph of perfect goodness and felicity. He who is the wisdom, power and authority of God can never be untrue to His engagements. In Him the believing soul is safe and sure. He is the Watchman over the truth. His eye is upon the truth, that it may all come to pass.

It is a pity and a loss of eternal moment that any soul should turn away from the face of God and dread the truth that, faithful as the surgeon's knife, is quite as kindly. Would that men might cease to misunderstand God. Would that His hope of their penitence might be oftener rewarded. Would that people might value more their birthright to eternal life, and cease to trade it off for that mess of pottage that the gratifications of worldliness amount to. Many a man will find at last that, like Esau of old, he has exchanged his birthright for a meal of victuals, his invitation to heaven for a movie show. What tears and vows can buy it back again? With what shall the man who has lost his soul in gaining the world regain that soul? The redemption of the soul is precious, and it ceaseth forever if Esau's bargain is repeated!

## The Feast of Enthronement in Jerusalem Recently Discovered

By Private Councilor Eduard Koenig, Bonn, Germany  
Translated by Rev. E. W. Hammer, Lynbrook, N. Y.

**W**HEN I removed from Leipzig to Rostock, the Vice-Chancellor of the University said rather depreciatingly to me on one of my visits: "The theologians have an easy life. They hardly ever have anything new to consider." I expressed my surprise at his sentiment, referring to the excavation made in the country lying around the Euphrates and the Tigris, as also in the country around the Nile. So during the past decades the science dealing with ancient Hebrew literature has discovered something new which is to be linked up with the excavations made in Babylonia. The statement has been made that the "Feast of Enthronement" of the Almighty was celebrated every year in Jerusalem.

This theory, drawn from Babylonian discoveries, was gradually developed. It was not included among the first hypotheses which, on the basis of newly acquired knowledge about Assyrian-Babylonian antiquity, served as an explanation of ancient Hebrew literature—for instance, that the Creation account and the Deluge account in Genesis were "borrowed" from the cuneiform inscriptions. Nor was it included in the series of surprises by which Friedrich Delitzsch, in his lecture on "Babel and Bibel," in January, 1902, won so many adherents, until the overrated "Licht vom Osten," by careful examination, proved its actual worth. For a long time we had greatly rejoiced that it was possible for the "German Oriental Society," by its methodical work in Babylon, to unearth Marduke's wide "*Parade Boulevard*," after it had been buried for several thousand years. For a long time we had admired the splendid mosaic pavement which decorated this avenue used for parading. For a long time also, we discovered from the cuneiform inscriptions that over this street, called "Aibur-shabu," the inhabitants of Babylon conveyed an image of the god of the city on a boat-like contrivance every New Years' Day, in order that, together with the other deities, the course of events for the coming year might be established. On this occasion the Babylonian king would grasp Marduke's hand, again to receive his royal office from the god.

But an inference for the explanation of the ancient Hebrew literature had not yet been

drawn from this. It happened about three years ago. Since the thought has been expressed—especially by the Norwegian scholar, Sigm. Mowinckel (at Oslo-Christina), in the second pamphlet of his "Studies in the Psalms"—that in Jerusalem also a yearly procession of Jahweh, and in connection with it, a feast of enthronement, most likely took place, there has been no scarcity of men ready to hawk about this thought, especially since the attempt to "Babylonize" the Bible has become quite prevalent. At present we meet it here and there, as, for instance, in Gunkel's "Commentary on the Psalms" (1925-1926), third edition, page 203.

Does not the ancient Hebrew literature afford some point of contact for these phenomenal assertions?

In the first place, according to the Psalms which are used as the main basis for this theory, the God of the Mosaic religion possesses a kingdom of the world or of nature, which frequently, though erroneously, is called his kingdom of power. In this all-inclusive kingdom God also exercises a gracious long-suffering, as this may be noted in His attitude toward the repentant Ninevites (Jonah 4:11): This universal kingdom of God, established by the creation of the world, is meant when the Psalmist says, "The Lord reigneth; the world also shall be established that it shall not be moved" (Ps. 96:10). This world-kingdom of the Eternal is also meant in Ps. 29:10, since it was operative in the Noachian deluge. Ps. 93:1 refers with especial clarity to this universal kingdom of the deity: "The Lord reigneth; He is clothed with majesty; the Lord is clothed with strength; the world is also established that it cannot be moved."

Secondly, the Psalms show that the God proclaimed by the prophetic religion also established a special kingdom, when he made Abraham to be the first citizen of a new community, after the great presumption of the human race as evidenced in the tower of Babel (Gen. 11:1-9). For that reason the Psalmist speaks of the commencement of the dominion of the Eternal in His Kingdom of the world (Ps. 93:1, 96:1), as also of the beginning of His reign in the lesser kingdom, which, correctly understood, may also be called His kingdom of grace (99:1).



Furthermore, do the Psalms speak of an enthronement of the Eternal? With regard to the kingdom of the world, this is not contained in the words (Ps. 103:19): "The Lord hath prepared his throne in the heavens." But with regard to the lesser kingdom we read (Ps. 47:9): "He has set himself upon his holy throne." Isaiah refers to this throne in 6:1. But the main question in the present instance is this: "Does the Psalter speak of a feast of enthronement of the Eternal?" Mowinckel suggests that on the New Year's festival (the first of Tishri), a procession was formed in Jerusalem at which King Jahweh paraded to the temple. But what grounds can he bring for this hypothesis, which Gunkel also in Ps. 47 regards as "a very apparent supposition"? The importance of this question will undoubtedly justify it, if in all brevity I adduce the proof in his words.

In "Psalmenstudien," II, pages 4ff., Mowinckel says, "The Psalms 47, 93, 95-100 form a peculiar group. The characteristic word in these Psalms is: Jahweh is made king." Here already Mowinckel throws worldly sovereignty and the special kingdom of God together. Further on he says, "According to content the thought of Creation is very pronounced (93:28, 95:4f)": Mowinckel says nothing about the establishment of the kingdom of grace through the call of Abraham, although "the people of the God of Abraham" are expressly mentioned in Ps. 47:10. Then he admits that in the Psalms enumerated by him there is no mention of a procession except "in 134 or 122 and 128," and there "the ascent signifies the whole festival whose main point and characteristic is the holy procession." On page 7 he also says: "It seems as though the day of enthronement of the earthly king was celebrated as a yearly festival. At any rate, this was the case in Babylonia, where the king grasped the hands of Marduke on every New Year's Day. Now, if it was customary in that Babylonian period—he means the Babylonian period of Israelitic history (605ff.)—to celebrate a great festival, *bereshbith mamlekbeth Jojakim*, at which most naturally the people were gathered together (Jer. 26:1ff.), it is quite natural to assume that also in Judah (page 8) the real accession to the crown was celebrated as in Babylonia, i.e., on New Year's Day, since *reshbith mamlekbeth* is the same in colloquial usage as the Babylonian *resh schar-ruti*."

That does not alter the case. In Jer. 26:1ff. "New Year" is not mentioned. Mention is there made that the "people gathered to wor-

ship in the temple of the Almighty," and the royal officials came "from the king's house" (verse 10) only as a result of Jeremiah's address, certainly not to take part in a procession.

But Mowinckel continues: "In a corresponding way Jahweh's enthronement is spoken of in the Psalms. Jahweh is represented as attiring Himself in festive dress, placing the royal girdle around his loins and donning the diadem (93:1). His people, the righteous, greet Him with rejoicing and all peoples clap their hands (47:2). Amid the sound of trumpets and cornets, Jahweh advances to His royal fortress (47:6), and there occupies His holy throne (99:1, 5). And while He sits there in all His glory all the peoples and nations join together in loud exultation, the clapping of hands and vows of allegiance."

Is this possible? At times my pen absolutely refuses to write these assertions, for they are frivolous. To what I have already said concerning his treatment of Jer. 26:1ff., I would add that it is very *naïve* to cause "all peoples and nations" to vow allegiance to the Eternal during the latter's procession in Jerusalem. Our estimate of Mowinckel argumentation is simply this: It is an attempt to transfer something from Babylon to Jerusalem, and rests upon an unscientific attempt to interpolate something into the ancient Hebrew text.

There is no actual proof, not even the semblance of a probability, for the hypothesis that the rites of the Babylonian New Year festival, on which occasion the image of the god Marduke was conveyed in the procession along the avenue of the parade, found imitation in the cult of Israel.

Even if Ahab, for Assyria's sake, copied the model of a Damascene altar and placed the new structure in the temple at Jerusalem, and Manasseh inclined toward the worship of Babylonian gods (2 Kings 16:18, 21:3, 23:4ff.), the veneration of other gods was, nevertheless, something different from treating the God inherited from the fathers as a total stranger. Moreover, if the Eternal "had advanced toward His royal castle," as Mowinckel says, He would have been carried thither in the form of an image. Not even the most modernistic scholars dare to say that an image of the Eternal was found in the temple at Jerusalem. I have treated this and relevant questions in my "History of the Old Testament Religion" (1924) pages 298f. Such an imitation of a Babylonian ceremony would certainly not have passed unnoticed by the historical writers and prophets of Israel. The entire sum of religious errors dis-


covered by the prophets is very great, as, for example, the cult of the Babylonian daughter and of Thammuz in Jer. 7:18 and Ez. 8:5-15. Hence the newest theory, by which the at-

tempt is made to "Babylonize" the literature of ancient Israel, must be labelled a groundless hypothesis.

## Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

### Chapter XVI

T this meeting Miss Rysen presented the first subject for consideration. Said she: "One of my Bible class scholars brought up the question of there being light before the sun. According to Gen. 1:3-5, light was spoken into visibility on the first creative day, while the sun did not appear until the fourth (Gen. 1:14-19). There is, therefore, a discrepancy between the fact that light appeared on the first creative day, and the common conception of the sun as the source of light, which did not appear until the fourth creative day."

Said the pastor: "Perhaps you are speaking better than you are fully aware when you say that the discrepancy is between the 'fact' and the common conception.' The difficulty lies in the assumption that there could not have been light without the sun. According to the theory of Pythagoras and Newton, light was a distinct element, an attenuated, imponderable substance, which, by its emission from the sun, produced the phenomenon, and by its impact upon the eye produced the sensation, of what we call light. This is known as the emission or corpuscular theory. Then came the nebular hypothesis of creation of LaPlace, and the undulatory theory of light, according to which light is believed to be simply a mode or condition of something, being produced by vibrations or waves in what is called 'ether.'"

At this point George Argent interposed: "Oh, yes, I recall that in your sermon last Sunday on 'The Light of the World,' you showed us that these waves, in one mode, produced heat; in another mode, light, and if of different degrees of rapidity, the different colors resulted. And I remember with what force your lesson came to me, that as physical light is due to activity in the subtle, ethereal entity, so our spiritual light-shining is effected by our activity, our good works, seen by men, as Christ taught in Matt. 5:16."

The pastor continued: "There is no need for us to enter into a consideration of the dif-

ference between the verbs *bara*, create, in v. 1, and *asah*, made, in vs. 7 and 16; nor the light words, *or*, in vs. 3, 4, 5 and *maor*, in vs. 14, 15, 16. Science has come to the vindication of the Genesis-record as against the 'common conception.' The fact is, light, so far from being derived solely from the sun or stars, exists in, and can be educed from, almost any known substance. The surface of our earth may early have been a source of light even as it now is near the poles, flashing its aurora borealis and aurora australis, which, according to an *Annual of Scientific Discovery*, are claimed to be a telluric phenomenon."

The pastor handed to George Argent, L. F. March Phillips' lectures on the *Cumulative Evidences of Divine Revelation*, and directing him to the last paragraph of the fifth lecture, he read as follows: "It was always a difficulty in this account of the Creation, that it represented light as being created before the sun and the stars, which are to us our only sources of light. Now Science tells us it is not the sun that brought light and heat, but the energy of which light and heat are modes formed the sun. In short, had the writer of the first chapter of Genesis placed the sun first, as any man writing the history out of his own experience and judgment almost certainly would have done, he would have been contradicted by that Modern Science which now, in this particular at least, confirms his account."

"Ah," said Fred Leges, "how came Moses to anticipate the findings of modern science? He knew nothing of the nebular hypothesis, or the undulatory theory; or the difference between cosmical light and solar light. If Genesis were simply the human production that so many of the critics make it out to be, its record would be in accord with the 'common conception,' as Miss Rysen terms it. But, instead, it anticipates and teaches the scientists of this latest century. Indeed a Divine Inspiration must be in it. The 'discrepancy' is not in Genesis, but is of ignorant human generation."

Said George Argent: "Now that we have



'light' on this subject, I wish our pastor would make as luminous the dark problem of God's hardening Pharaoh's heart."

Said the pastor, thus appealed to: "Perhaps I can't. Nevertheless, I am willing to try to give you the relief that I myself have found, which is to the extent that I have no more trouble with the problem."

With this encouragement, George's face brightened. As with one impulse they all opened their Bibles.

Said the pastor: "Will you please read in turn, as I announce them, the passages where the 'hardening' is spoken of?" So the trio read, alternately, Ex. 4:21; 7:2, 3; 7:13; 7:14; 7:22; 8:15; 8:19; 8:32; 9:7; 9:11, 12; 9:34; 9:35; 10:1; 10:20; 10:27; 11:10; 14:4; 14:8 and 14:17.

"Hold on," said Fred Leges, "I have been keeping tab on this thing. Out of these nineteen instances, eleven times God is said to have done the hardening; three times Pharaoh is said to have done it; and five times it is simply announced as having been done."

"That is good," said the pastor, "and it will help us. Now, please observe, after God begins his personal dealings with Pharaoh in sending the plagues, not once is it said that God hardened his heart, until after the sixth plague (9:11, 12). Up to this point the king is said to have hardened his own heart. It is plain, therefore, that there was no irresistible omnipotence, no inscrutable divine decree, no implacable purpose, bearing down upon him to make him go against his will, but unconstrainedly and freely he resisted the command of God to let his people go. After this, in seven out of the eight final instances, it is stated that God did the hardening. *How* was it done?"

"It is interesting to note," he went on, "that the word 'harden' translates three different Hebrew verbs. They are *qashah*, *chazaq* and *kabed*; and in these nineteen passages, the first is used once, the second thirteen times, and the third five times. We have all three in Ex. 7. *Qashah* (7:3) means to make hard in the sense of difficult, intractable, stiff; and, when applied to the heart, means obdurate, steeled against every tender or unselfish feeling. *Chazaq* (7:13) means to strengthen confirm, embolden; and, applied to the heart, signifies determined, obstinate, inflexible in its own selfish purpose. *Kabed* (7:14) means to make heavy; and in its heart application, stupid and insensible to reason and the real state of things. In v. 3 the verb is used of God,—'I will harden Pharaoh's heart;' but

according to Young's Concordance this verb is in the fifth Hebrew conjugation and means 'to cause to harden.' By what instrumentality or method, subsequent events must show. In v. 13, according to the Revision, the verb is used indeterminately,—'Pharaoh's heart was hardened.' In v. 14 we have the result,—'Pharaoh's heart is stubborn' (Rev.)."

The young people, with Bible in hand, had been following this disquisition intently, and fresh interest was awakened, like adding fuel to a flame, when the pastor said, "Now we are ready for the question, How was Pharaoh's heart hardened?"

He went on to say: "Did God by some personal impact on Pharaoh's mind, by some subjugating control of his faculties, harden him? No, no; that is not the way God deals with men. Speaking of God hardening Pharaoh's heart, and Pharaoh hardening his own heart, Gibson, in his *The Mosaic Era*, admirably says:

"The two things are really identical; and the explanation, we believe, is to be found in this, that Pharaoh, by his conduct, put himself under the operation of the invariable law, according to which a man's heart becomes harder, the longer he resists Divine mercy and grace. Inasmuch as Pharaoh himself resisted, he hardened his own heart. Inasmuch as the law, under which he brought himself, was God's law, God hardened his heart. It is the same process viewed from its two sides. It is a great mistake to suppose that God singled out Pharaoh, or that he ever singles out anyone, and says, 'I will harden his heart,' and then proceeds to do it. The supposition is monstrous. But the solemn truth is this, that by the operation of that well-known law, according to which the soul becomes less and less susceptible to impressions which have been resisted, God hardens the heart of every man and woman that does not yield to Him' (p. 44).

And Murphy finely says: "The very patience and moderation which were calculated to subdue a will amenable to reason, only aroused the resistance of Pharaoh. Every succeeding step in the procedure of God is dictated by a like consideration and forbearance. Though it be true, therefore, that God did harden Pharaoh's heart, yet it was by measures that would have diminished the opposition and commanded the acquiescence of an upright mind" (*Com. on Exodus*, p. 74).

Fred was on the *qui vive*, but George got in his word ahead of him: "I don't know how it is with you others, but I have got the illu-

mination on the dark problem that I wanted. The freedom and the responsibility, and consequently the hardening, were Pharaoh's own; and the hardening came in accordance with the general, beneficent, psychological law of God by which a man's heart naturally softens or hardens towards God according to its attitude towards Him: softens if it be that of loving acquiescence, hardens if it be that of hating resistance. The law is 'holy, just and good,' and the wrong only and entirely with man. Pharaoh's wicked perverseness at length indurated his heart beyond the capability of recognizing or profiting by God's patient forbearance, and so it was but fitting and just that judgment should fall upon him as it did. 'Shall not the judge of all the earth do right?' "

A sort of solemn hush seemed to fall on the little group as George slowly uttered his last sentence; but the irrepressible Fred quickly rallied and said, "It is my turn now." With rising gleefulness he went on: "Yesterday the president of the Agnostic Club came up into the office, and I saw he was 'loaded' for something. Said he: 'My festive and pious young scion of human and divine law, do you like Belgian hare meat?' I couldn't imagine what was coming, but I replied: 'We had some up at our boarding-house today, and I thought it fine.' 'Well do you know,' said he, 'that according to the Mosaic dietetic laws in Lev. 11:6, a hare is unclean and so not fit to eat? It reads: *'And the hare, because he cheweth the cud, but divideth not the hoof, he is unclean unto you.'*" But then, as Moses made a mistake in regard to the hare chewing the cud, maybe the rest doesn't count.' "

Fred continued: "I bridled up with, How do you know Moses made a mistake? 'Well, well, sonny, I see I must take your 'edification' still further in hand,' he said exasperatingly. 'I've tried to bring you up right. Attention. It is a first-class physiological or anatomical fact that ruminant animals, cud chewers, have four stomachs. The first, the rumen or paunch, receives the coarse food, where it undergoes a softening process; then it passes into the second stomach, the reticulum, the honeycomb-like arrangement of whose mucous membrane rolls it up into balls, which, by a spasmodic action, are regurgitated, one by one, into the mouth for complete mastication. That is, 'chewing the cud.' The food masticated, it is swallowed into the third stomach, the manyplies or omasum, from which, after some trituration, it filters into the fourth stomach, the abomasum, for per-

fect digestion. See? Now, it is another first-class fact that the hare hasn't any such quadri-stomachic aggregation, and therefore cannot chew the cud. That Moses made a mistake—*quad demonstrationib*—what d'ye call it? "

Fred went on: "I said hotly, why, I have seen hares chew the cud many a time. Cowper, the poet, tells of his favorite hare, Puss, which he often carried into the garden where 'she hid herself, generally under the leaves of a cucumber vine, sleeping or chewing the cud till evening,' and when the little fellow died he wrote an 'Epitaph on a Hare,' of eleven stanzas. 'All I've got to say is,' replied the Agnostic, 'that you and that other heavenly minded chap are simply mistaken. Hares are rodents, gnawers, and the appearance of chewing the cud is only their grinding their teeth together, after the manner of rodents, to wear down their rapid growth, so naturalists say.' "

The little company was convulsed with laughter over Fred's somewhat dramatic recital. The trio turned their eyes to the pastor.

He straightened out his face and said, "Oh, that difficulty is an old acquaintance of mine. Several years ago a publisher sent a work to me for review, in which a theological professor took very much this position of the Agnostic, but of course not in the Agnostic's coarse style. I said to myself, If the Bible tells lies about hares, how can we know that it tells the truth about heaven? A boy over on the far side of the town kept a rabbitry. I visited the place and said to him: Do rabbits chew the cud? He said 'yes.' Are you sure? He was very positive. I offered him fifty cents if he would prove it to me. We went to the pen, and there the little fellows, after a hearty meal of clover, were chewing away as for dear life. My offered half-dollar did not procure just the evidence I wanted. Said I to the lad: You catch a rabbit by the throat, squeeze it so tight he cannot swallow, get the cud out of his mouth, and I will give you five dollars for it. He did not win the money. Some subsequent dissections did not confirm the boy's or Cowper's assertions."

"What!" exclaimed Miss Rysen, "is it so, that hares do not chew the cud?"

"I am afraid not," said the pastor, "I am afraid not."

"Well," said Leges and Argent together, "how did you come out?"

"I used my common sense," said the pastor. "It is well known that modern scientific knowledge of ancient natural history is in a very unsatisfactory state. For instance, take the animal whose skins were used in making



a covering for the tabernacle, Ex. 26: 14,—‘badgers’ skin.’ Says Murphy, ‘The *tachash* is variously conjectured to be the badger, the seal, the dolphin, and the *tacasse*, a species of antelope found in Africa.’ So high an authority as Dr. Edward Robinson would render it *dugong*, a swimming animal known in the waters of Arabia. Take again, for instance, the word *yemim*, in Gen. 36: 24, used but this once: ‘Anah found the *mules* in the wilderness.’ But the Revisers translate it, ‘Anah found the *hot springs* in the wilderness!’ Quite a difference between mules and hot springs! The old translators did the best they knew when they translated it ‘mules,’ but they didn’t know. So the *arnebeth* in Lev. 11: 6, and in the parallel passage, Deut. 14: 7, rendered ‘hare.’ There is practically but one occurrence of it,—a small foundation to build on. The translators, in their little

knowledge, or lack of knowledge, said ‘hare’ which is an animal that does not chew the cud. But Moses said the *arnebeth* did chew the cud. Shall we set up the ignorance of elapsed centuries against the knowledge of one then present on the ground? The easy and common-sense solution of the difficulty is simply this: the *arnebeth* was an animal known in Moses’ time to chew the cud, but which we in our ignorance, have not been able to correctly identify, and have no means of identifying. I can hardly assent to Moses’ knowledge being overthrown by modern ignorance. The mistake must be in modern men and not in the ancient Moses. That is the conclusion that I came out with, which satisfies me.”

“So it does us,” the trio agreed, and with the added knowledge of the evening they went their homeward way.

## Bible Teaching About Land and Sea

By D. J. Whitney, Exeter, California



ND God said, Let the waters under the heavens be gathered together unto one place and let the dry land appear, and it was so” (Gen. 1: 9).

Here is part of the Mosaic account of creation; the seas are said to have covered the surface of the earth, and the dry land then rose above the surface.

The twenty-fourth Psalm is equally explicit: “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.”

This seems perfectly natural to us, since every school boy knows that water covers the larger part of the surface of the earth and that the continents occupy only about one-third of the total surface; but when Moses wrote Genesis and David wrote the twenty-fourth Psalm, just the opposite condition seemed apparent. Both statements would then have appeared to be contrary to human observation.

In Western Asia, or Palestine, land was everywhere, and the waters were all landlocked. The Mediterranean was called the Great Sea, and it was completely surrounded by land except at the far-off Straits of Gibraltar or the entrance to the Black Sea, which also was landlocked. Land extended to the frozen North, to the far East, and for a thousand miles westward. In Africa south

beyond the equator there was land. Of the real ocean the Ancient Hebrews could know little. As with the ancient Greeks, the natural and unavoidable conclusion would seem to be that the earth was essentially land, as the seas they knew were surrounded by land, and the ocean seemed merely a border to the land.

Under such conditions Moses and David wrote as if the seas were primary in origin and the land secondary. They wrote contrary to human reason, but in accordance with actual geography and science. The fact that all this seems so plain and simple to us blinds us to the marvelous accuracy of these statements, which were made before the Greeks fought the Trojan war or the walls of Rome were laid.

\* \* \*

## The Way Out of a Crisis

Do all you can, and pray. This was Jacob’s method, and there has been no improvement on it to this day. When he had planned every way to please his brother, he went alone and spent the night with God in powerful supplication and intercession, and God helped him to pray effectually, for not only did he talk with God, but God talked with him. And there he prevailed with God after God had conquered and cured him, and, prevailing with heaven, he prevailed with earth

# THE SANCTUARY

## The Happy Debtor

By William H. Bates, D.D., Greeley, Colorado

*I am debtor both to the Greeks and the Barbarians; both to the wise and to the unwise.—Rom. 1:14, 15.*

**S**T. Paul, like every true man, had an independence of spirit and maintained his self-respect. He says, "I was chargeable to no man." He had no outstanding accounts, no unpaid bills. And yet he says, "I am debtor to the Greek and the Barbarian." Debtor to all.

The apostle's indebtedness was of the moral kind; and its principles are inverse to that of the commercial debt. One indicates failure, the other success. The bases are inverse. The basis of the commercial debt is in the creditor; in the moral debt it is in the debtor.

The moral debt arises out of the moral excellence of the debtor, and not from anything received from another. The commercial debt is always from some value received from the creditor.

Paul's obligation arose out of his own heart. The impulse of an exalted character. A desire to help humanity; to lift it up and make it better. His own heart put him under this obligation, and was so strong and deep that he declares, "I could wish myself accursed if I could thereby make humanity better."

The mighty enginery of human redemption is planted in moral obligation. Redemption is not a scheme, or plan, or contract or devise-ment. We use these terms sometimes because we can do no better. Redemption is a mighty tide arising out of the heart of God. If moral obligation is in proportion to moral excellence, then when we rise to the Godhead, to infinite excellence, we logically find infinite moral obligation. And out of this infinite excellence arose the infinite obligation; and God redeemed humanity because he was under obligation to do it.

He makes a vital mistake who presents the gospel as a sort of weird and unnatural thing. It will not do to say, "It is a sort of arrangement to get up so much suffering for so much sin." Neither to say, "God was over-good, and suffered an amount that can be set over to our credit." He did no work of supererogation. He did that which his heart moved him to do. "He had such a heart that he

could not pass us by."

There was a cross back in the heart of God in the very first of our fallen history. He was loving us then with "an everlasting love." And when the "fullness of time had come," Jesus Christ in person, was God come into view. Christ on the cross was but the full and final expression of that infinite love which had sought through the ages to make itself known to men.

Redemption is love, and love is the most natural force in this universe. It is spontaneous. Must be so. Cannot be otherwise. Hence the work of saving humanity is the great work in which God is gratifying his own heart of love. It is the outflow of his own divine excellence. All the sweet influences of salvation; all the mighty pulse-beat of the atonement; the ten thousand streams of grace that wash the feet, and bathe the brow, and soothe the heart of a dying world—all, all are but God's effort to meet the promptings of his own loving heart.

It is the soil out of which it grows, and it can be produced from no other soil. Where there is no excellence there is no sense of moral obligation. Hear a man say, "I am not concerned for my fellow man." Know ye that he is going down in the moral scale. Cain went down until he struck bottom, and then asked, "Am I my brother's keeper?" There are multitudes now, living down in their animal nature; a kind of human cattle, goring, crushing and destroying each other; with no sense of moral obligation, and without moral excellence enough to produce a noble impulse.

But when a man is converted he then becomes "partaker of the divine nature." He then begins, in some sense to feel as God feels, and to love and forgive as God loves and forgives. He wishes to bring others to Christ. This constraint arises out of his own heart. And as this soul becomes more like God it becomes more active in the work of God. Such a soul, when it comes to perfect consecration, will do as Christ did, "Who gave himself for us;" it will give itself to humanity, realizing itself as "debtor to Greek and Barbarian."

Cain, down morally at the bottom, says, "Am I my brother's keeper?" Paul, at the



top, in perfect Christian character, says, "I am debtor to all men." Here we have the extremes in moral excellence as shown by these representative men.

Now, dear reader, you and I are either with Paul at the top or with Cain at the bottom, or at some point between the two. Let us ask, "Where are we on the moral scale?" Only God and ourselves can know.

Again, you, as a parent, may have a son who has forfeited all claim to your love because of his prodigality; but he is your son still. And you cannot sit composedly with the other loved ones about the fireside until you have done all that you can do to bring the wanderer back and see him seated again in the happy family group. And why? Simply because you are *his father*. Here is my hope. God is *my Father*, and he will never be satisfied until he has done all that he can do to bring me back from the ruin of sin. Here I have a hold, not on a mere scheme or plan; but I have a hold on the heart of my heavenly Father (I say it reverently), and he is following me, impelled by his own heart. Following me because he must do it. And here I find a "special providence."

Every father has a general providence over his family. He lives, thinks, labors for them. All his plans are in their interest. But in the mid-winter night, when there is the chill of death in the air, and he awakes in the small hours of the night, what is his first thought? It is of the little ones sleeping in the nursery adjoining; and he arises and silently passes into their room, and tucks the covering about their necks, and sees that they are not in danger from the fearful cold. This is his special providence over his little ones.

While our heavenly Father is running this universe in the interest of his church, at the same time he has a special providence over each one of his children, and his hand is about them in the unseen dangers when they know it not.

Why did God redeem mankind "He so dearly loved the world that he gave his only son." It was his heart of love moving him to this sacrifice. So every man imbibes the mission spirit as he becomes like God. The heathen have no claim on us. We did not reduce them to superstition and moral poverty. Yet we are debtors to them in proportion to the extent to which we are partakers of the divine nature. It is the divine nature in the soul that makes missionaries. It was this that moved Paul, and Wycliffe, and Zwingli,

and Huss. It was this that gave the best of the life of Laura Haygood and Dora Rankin to China and finally gave their dust to consecrate that heathen land.

Do we feel this indebtedness today To what extent? Just to that extent that we are partakers of the divine nature.

"As much as in me is." He does not measure his responsibility by that of another. He does not say, "I will do as much as any other man." "I will be one of ten to give \$100." But he measures himself by himself, without condition or comparison. "As much as in me is." He wants no power within him to lie dormant. The dormant forces in the universe are perhaps greater than those employed. What power lay dormant in steam until Watt evoked it and set it to running the machinery of the world. What power was latent in the sky until Franklin, using his kite, discovered it, and which has now been tamed and set toiling for mankind. Electric force now flashes our thoughts round the world, drives our cars and lights our streets in the nighttime; and will, ere long, drive the mighty trains that traverse our civilization.

But the moral power latent in the church is far greater than that in the material elements. A single soul, when fully aroused, like that of Luther or Knox, can shake an empire. What, then would be the power in our church, were it fully aroused? It would constitute a spiritual force that would sweep it into the kingdom of God.

During the Civil War a regiment had orders to "plant some heavy guns on the summit of a hill." The soldiers dragged the guns to the base of the hill, but thought they could carry them no further. An officer, seeing the state of affairs, cried out, "Men, it must be done! I have the order in my pocket!" So the guns went to the hilltop. The church has orders to "evangelize the world." Her artillery is at the base of the hill. She has only to awake and soon her guns from Zion's hill shall command and conquer the world for Christ!

"Why give or why go on the foreign missions?" That question died of old age long ago. It is the captain's command. It rests on every individual to "go or send."

A New England whaleship foundered in the Pacific Ocean. The crew took to the lifeboats and after weary days came in sight of land. One of the boats pushed through the surf and landed, only for its crew to be beaten down and destroyed by the cannibals. Seeing

their fate, the other boats pushed off and after great suffering were rescued.

Years afterward another ship was wrecked on the same sea and near the same island. Her captain was one of the former crew. Exhausted and at the point to perish, he and his companions were forced to land. He recognized the fatal coast. Full of fear, they sought to conceal themselves by seeking a cave, but the foremost of them, reaching the top of a hill, saw a village and a church in

the valley beneath and cried, "Safe! Safe! Safe!"

As they stood and gazed on what Christianity had done they fell into each other's arms and wept, and descending, found in place of a cruel and savage death a generous Christian hospitality.

Why live, and labor, and give for missions? To transform every savage shore into a garden of God, and every child of darkness into an heir of God.

## The Power of a Great Ideal

*I have set the Lord always before me; because He is at my right hand, I shall not be moved.*—Psalm 16:8.

**T**HIS is the instinct of the human soul to have an ideal. Every child has, the boy longs to be like his father, the girl has a desire to resemble her mother. Men and women, whether they will acknowledge it or not, long to be like some one else. The musician has his Mendelssohn, the poet his Shakespeare, the artist his Di Vinci, the preacher his Spurgeon. David knew this and so he said, "I have set the Lord always before me." This is not just the flash of an experience with David, but the deliberate outcome of a long and varied retrospect. There came a time when David realized that his life would be empty of results as well as of joy unless by a deliberate act on his part he should set the Lord before him. It was by a dead lift of effort. It probably taxed David to the extreme to do this but he did it. He tells us that it gave him stability. It became a fixed habit with him. It drove fear from his heart. It made him strong and beautiful in his character.

The inspiration of every great life is in a great ideal, in the vision of and the presence of the Lord. When Abraham went forth he set the Lord before him and became known as "the friend of God." Enoch walked with the Lord and is not forgotten. "Moses endured as seeing Him who is invisible." That is the secret of his strength. That is how he was enabled to overcome every difficulty. What if the mountains were on either side, the Egyptians behind him and the sea before him. When he came to the water it parted in advance of him and, dry shod, he went over to the other side while the pursuing enemy was engulfed by the returning waves. To the wandering Israelites the pillar of cloud by day and the pillar of fire by night reminded them that they followed a man who set the

Lord always before him. Paul said, "I have learned in whatever state I am therewith to be content." He had set the Lord before him. He had caught that vision in the sky as he made his way to Damascus, and he never forgot it. In telling his experience afterwards, he said, "I was not disobedient to the heavenly vision." It made him insensible to his surroundings. He tells of his trials, but there is a note of triumph in the narration: "Five times forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a night and a day in the deep, in journeying often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But, like David, having set the Lord before him none of these things moved him. At the end he said: "I have kept the faith," the vision pure, "henceforth there is laid up for me a crown of righteousness which the Lord will give me in that day." His outlook was glorious because he had made it the habit of his life to keep the Lord before him.

Some people come to God only when they are in distress. The result is a very great unevenness in their Christian living. If we set the Lord ever before us no path will be too hard for us to travel, since He walks in every way in which He would have us go. Nor will we ever walk in darkness for "He is the light of the world and in Him is no darkness at all." He will be before us in all our experiences whether of sorrow or joy. There can never be any heartache on the part of any that follow the Lord that that pain does not reach Him: "Lo, I am with you always."



## FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

By the three hundred men that lapped will I save you.—Judges 7:7.

Gideon is a character of humility mingled with boldness. He was the immortal example of a leader who felt his own weakness, but dared to trust in God. After he had broken down the altars of Baal and cut to pieces the groves of the idol, the people flocked to Gideon's standard. But God was not to win by numbers merely, and he showed Gideon the need of reducing his forces, that men might know it was the God of Israel and not the strong armies that brought the victory.

It was a case in which humility was made a source of boldness, a vision and an outcome that cannot be accounted for save as we give God the glory. It is the lesson for these times. We trust in our own arm to bring us peace and power. We try to overcome our enemies by the 32,000. We are not humble before the limitless power of God to win through our weakness and our humility, which is but another way of saying, "We try to do it alone." Gideon would say to us, "Give Jehovah a chance to show his power!" Paul said that where he was weak, there he was strong.

The great moments of life are those in which we have experienced the strength coming down from above, working in an ineluctable manner through our weakness. It has come to us all unexpectedly at times. It has surprised us in the midst of some great sorrow or calamity, when we have thrown ourselves upon the right hand of God. It has changed our timidity into courage, it has brought an evidence of the leadership of God into our human lives.

Your sins are forgiven you for his Name's sake.  
1 John 2:12.

When Queen Victoria had been crowned, as she was leaving the grand pageant of the coronation the Duke of Wellington asked for her signature to a document which condemned a certain soldier to death. The young queen said, "Must I do this? Can nothing be done to save this man?" "No," replied the duke; "the man is found guilty of an aggravated offense." Victoria looked up into his face and, with tears brighter than the jewels in her crown, said: "For my sake, duke, will you not give this man another trial?" The duke

promised and retired. In a few days he returned with a pardon for the criminal. Further investigation had proved the man not guilty. For the sake of the queen's tears and her great name, the nation had been saved from the stain of blood-guiltiness and an innocent man from death.

Our King on his throne of grace pleads not for another trial, but that the guilty may be pardoned and that He, in his own blood, may make them white and free. For his Name's sake the high court of heaven applauds the act of boundless mercy and redeeming grace.

If you will not come to God for your own sake or that of your loved ones, come for the Lord Jesus Christ's sake. His infinite mercy should melt the hardest heart and bring all lost ones to pardon, peace and salvation through him.

O my Strength, I will wait upon thee. . .  
Unto thee, O my Strength, will I sing praises.  
—1 Sam. 19:11-18 and Ps. 59:9-17.

David was eminently a man of prayer, and many of his psalms contain the prayers offered in hours of difficulty, as they occurred in his romantic history. After the stress was over he embodied his experiences in a psalm. Three times he speaks of God as Strength, probably in the sense of Stronghold. The hunted man put God between himself and the hatred of his foes. He was God-encompassed. Paul would have stated the same fact a little differently. He would have said, "Your life is hid with Christ in God."

What a castle-keep must have been in the old free-booting days, when an army of marauders descended on a peaceful valley, and the villages having been fore-warned hurried their families and cattle into the strong keep of their chieftain's castle, that the believing soul, by faith, claims God to be. Behind and before, above and below, are the right hand and the left! "The Lord is thy keeper. He shall keep thee from all evil. He shall keep thy soul." Let us specially remember that delightful touch in the story of the Exodus. "The cloud stood behind them, so that the one came not near the other all the night." All the time that Saul's emissaries were watching around his dwelling David was quietly reckoning on God's protection. He was waiting on God's strength.

May we not imagine him assuring Michael,

his wife, that there was no need to fear, and that, as morning broke, he would have cause to sing aloud of God's mercy? So it befell! As we had waited on God's strength, so now he sang praises to that strength. The God of his mercy had prevented, had gone before him and allowed him to see his desire. Live in God! Thy waiting shall ere long turn to singing! The plots and stratagems of thy foes shall not hold thee! Be of good cheer!

**The Divine Light Shining in the Face.—Acts 6:15.**

Faces are windows through which souls gaze upon each other. They are reprints of character, wireless communicators of love or hate, glory or despair, beauty or ugliness. The face is the photograph of the whole being, especially when the soul intentionally or involuntarily unbosoms itself. The countenance is an open book where the public reads the thoughts, feelings and affections of the individual. Sin has extended its disfigurements to the face, daubing God's image with the mire of the pit. Christ retouches the face into the Godlike likeness when he cleanses the heart. The face stands for all that the soul means, for love looks what it feels.

Dr. Lyman Trumbull, when a boy, saw a beautiful light upon the face of a stranger and found it was Adoniram Judson, the missionary. He never forgot the glory of that beauty to his dying day. So Paul saw the face of Stephen as it had been the face of an angel when he was consenting to his death. That beauty haunted him. The psalmist exclaimed, "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek."

**Seeing with Undimmed Vision.—1 Samuel 24:2 and Psalm 17.**

This psalm is headed "A prayer of David," and therefore has a special claim on our attention, this clause in particular.

The whole body appears to recognize the value of the eye. If a blow is descending we instinctively raise our arm to ward it off. It is as though there were a secret understanding among our members that the eye must be saved at any cost. The encasement in which it is set, the veil of the lid, the fringe of eye-brows and eyelashes to catch fluff or minute insects, the lachrymal glands with their tear-wash, the conjoined action of the various parts to expel any intruder, the indication of overstrain by the warning signal of headache—all these are additional symptoms of the extreme value of the eye. The psalmist could hardly have found an

expression that more clearly suggests the preciousness of his soul, or the instantaneous act by which God would intercept the greatest or smallest injury from befalling him.

The constant cleansing of the eye from minute grits is specially significant. The miner or collier will engage in his necessary toil for hours, yet at their close, if you encounter him, you will discover that there is one feature of his face which is absolutely unsoiled. His eyes are as bright and clear as when he left his home in the morning, because hour by hour they have been laved by the cleansing tear-water. This is an emblem, surely, of the constant care of God over the soul he loves. "The blood of Jesus Christ, his Son, cleanseth from all sin." As the tides wash our shores day by day, removing our accumulation of refuse, so the tides of God's grace flow in to cleanse away the debris of our hearts.

**Then was our mouth filled with laughter, and our tongue with singing.—Ps. 126:2.**

Mr. Arthur C. Benson, whose religious strain comes out in all his writings, said: "I have often felt, myself, that the time has come to raise another figure to the hierarchy of Christian graces. Faith, Hope and Charity were sufficient in a more elementary and barbarous age; but, now that the world has broadened somewhat, I think an addition to the trio is demanded. A man may be faithful, hopeful and charitable, and yet leave much to be desired. The fourth quality that I should like to see raised to the highest rank among Christian graces is the grace of Good Humor."

In speaking with Dr. McPherson, head-master of Lawrenceville School, a few years ago, I asked what characteristics he looked for in choosing teachers for his school. He answered: "First, the sense of humor; no man can live successfully in close quarters with students without a keen perception of the humorous." By this, the head-master doubtless referred to that saving sense of proportion that appreciates incongruities, saves a man from priggishness and undue superiority, and prevents his solemnity and earnestness from being a troublesome burden to those about him.

For my own part I have never been able to imagine the Christ clad in those dreary garments of overwhelming seriousness which some of his followers have donned. He who was found at weddings and at feasts, the Lord of forgiveness and humanity, wanted not, I believe, that element that lies deep in our human nature—the Kindly Grace of Humor.



He went up into the mountain apart to pray: and when evening was come, he was there alone.—Matt. 14:23.

Not long ago, I had an experience that set me to thinking about the use of prayer and periods of meditation. I had an important conference to attend and realized that my time was limited in which to reach the place of my engagement. I found I had somehow mistaken the address, and knowing that I was getting late, I thought to save time by inquiring. Several persons whom I met and asked were ignorant of the building I wanted. Finally I became fretted and ran into a grocery store to inquire if they knew the name of the person I was seeking. The grocery clerk did not seem to know, but he said, "Have you looked in the directory?" He handed me the book, and very soon I located my party and went off wondering why I had not thought to save my time by consulting the directory before.

When one thinks about it, Jesus seemed to use the quiet times of prayer as a spiritual directory. He realized evidently that, despite the needs that pressed upon him from the people whom he came to serve, it saved time to send them away occasionally and betake himself to the still air of the mountain for meditation and prayer.

It is the cure for uncertainty, for spiritual fatigue, and for the perplexing dilemmas that confront us so frequently in our work-filled days. We gain time; we get a telescopic vision of our lives which corrects our microscopic view of petty details upon which so much of our life is engaged. Did you ever see woodmen who work in dense forests, losing their trail, send one of their number to the top of a tall tree to find the path again? Prayer is a pathfinder. It reminds us of our true way. It helps us to shape our course afresh.

And thy neighbor as thyself.—Luke 10:27.

It is a simple but certain way of testing our religion to say, "How does it affect my attitude to my neighbor?" Jesus in the parable of the Good Samaritan teaches that being a regular adherent to a form of religious observance does not assure an inheritance to eternal life. The priest and the Levite, who paid no attention to their neighbor who was in trouble, were all right as far as adherence to ceremonials was concerned, but the call of humanity aroused no response in their hearts. The Samaritan was a member of a society that was considered inferior to the circle in which the

Sanhedrin Jew moved; yet according to Jesus his religion stood the test before which professional religion failed.

It is well that we are placing the emphasis more and more in these times where the Master placed it. He taught that a tree is known by its fruits, and not by the kind of a garden in which it happens to be planted. True religion is a life dominated by love for others. It wells up within the soul, and it must overflow its banks. No dikes are high or strong enough to keep in the generous love and light of a Christian's spirit. Christianity is a leaven; it is a sun of warmth and radiant cheer; its light, like God's rain, falls on the evil as well as on the good; its universal neighborliness is its eternal characteristic.

The hour of daily meditation should be a testing hour. Is my religion simply a pious exaltation that makes me "feel good?" Is it simply following the traditional rules of my particular sect? Or is it a great, growing, beneficent thing that makes my neighbor say "I wish I knew the secret of his faith; it seems so glad and free, with all its doors open to the world!"

Peace Through Tribulation.—2 Corinthians 1:8.

In mechanics, pressure produces power. When the iron of the gun and the boiler of the engine are strong to resist pressure, the power becomes tremendous. The utilization of pressure is one of the greatest miracles the human mind has produced, and furnishes an analogy of the development of power in supernatural realms. In business life, riches let up on the pressure and, ease taking the place of activity, the business genius disintegrates. Christ says, "In the world ye shall have tribulation; in me ye shall have peace. For tribulation worketh patience;" that is, produces a pressure upon the soul which only the strength of divine power can enable man to successfully overcome.

The apostle Paul took pleasure in this tremendous pressure. He knew that grace was sufficient to sustain him, and that trial brought him closer to the soul of his Master. Outward pressure of circumstances increased the inward loving pressure upon his heart.

It is another wonderful fact that the equilibrium produced by high pressure and the resistance of divine power brings not turbulence but peace. Tribulation does not trouble, because the soul is tranquil as God. We are more than conquerors even before the battle is fought, and victory is as certain as the strength of Christ, which enables us to do all things.

# PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

*Prayer in the Sermon on the Mount is its vital breath. Jesus lived the prayer life. He practiced the habit of immortality, the habit of living with God. Life is very different when lived in that companionship. Life is never drudgery, never meaningless, always infinitely worth all we can put into it. Jacob's vision at Bethel may be realized; so that for all of us, our home and our shop may be the "house of God, the very gate of Heaven to our soul."*

## The Lamp of the Body

Matthew 6:22, 23

The human eye is a marvel, one of God's miracles. Through it the outer world shines in and the inner world of life shines out. Its physical mechanism is past understanding, however carefully analyzed. Let science talk of the eye ball. Let us consider its function. "The lamp of the body is the eye."

"If thine eye be evil, thy whole body shall be full of darkness." The sinfulness of a life befouls every part and the eye becomes blackened like the glass of a smoking lantern. So what should be light and brightness is then darkness and mud. "If therefore the light that is in thee be darkness, how great is the darkness!" Such was the typical Pharisee.

"If therefore thine eye be single, thy whole body shall be full of light." If the light of life shines clear, without being clouded by the double dealing and sordidness of the impure, selfish life; then the soul is joyous and the light issuing from the eye is white and sparkling. Such was Jesus.

How much do we see in life? In a painting, one sees only oil on canvas, a daub. Another sees the work of art. The third sees the picture of his Mother. What do we see in Jesus Christ? A man of history? Or the eternal Son of God? Our personal Saviour? Ever with us by His Spirit? "The pure in heart see God."

It matters little whether our eyes are blue or black, but much depends upon the light that shines from them. This light must be fed by the heart, burning bright with the pure oil of divine grace. Love is the light of the eye. All true Christians have this supernal love light. Let it shine.

"The night has a thousand eyes and the day has one;  
But the light of the whole world dies at set of sun.

Our mind has a thousand eyes and the heart but one;  
Yet the light of the whole life dies when love is done."

## Which Master?

Matthew 6:24

No human being is without a master. Napoleon thought he was master. On the island of St. Helena he owned the kingship of Jesus Christ. We determine our future by choosing our master. Which have we chosen? God or Mammon?

History is full of tragedies resulting from men trying to serve two masters. Practicing double dealing is suicidal. Dr. Jekyll and Mr. Hyde can never be a success. The politician is often "on the fence" for a while. The hypocrite, out of the Church or in the Church, finds he is serving the devil.

No man in his senses will choose to serve Mammon. Common sense tells us that we should serve one that will be a permanent good. Mammon dies for us when our body dies. To one serving Mammon Jesus still says, "Thou fool." The danger is that we choose to serve God, and then get into partnership with the devil. We betray Christ and fool ourselves and fall into the hands of Satan.

Those that deliberately choose Mammon come to hate God and all the children of God. This accounts for much prejudice against Christians. They hoodwink themselves, and then believe their imagination. The evil one has always ready at hand the pictures he wants such to see. They are easy dupes.

When we choose to serve God out and out, we hate the devil and all his slimy ways. The more we live into the spirit of Christ the more easily we detect the foxy plans of the Adversary. The spear of Ithuriel unmasks the foe, though clothed in "the livery of heaven." We scorn to do the wrong.

Following Christ, we love Him more and more, and yearly find deeper and truer joy. The satisfaction of life grows into peace, passing knowledge. We never lose our "first love." Christ is all in all.

## God's Care

Matthew 6:25-30

Many good people are forced to ask out of the bitterness of their heart, "Does God care?" The Gospel of Jesus Christ is this very truth that God does care, infinitely. That is the



Christian Hope for time and eternity.

Even Nature teaches God's care. What loveliness the Creator has put into the smallest flower and grass blade! "Solomon in all his glory was not arrayed like one of these." "If God does so clothe the grass of the field, shall He not much more clothe you, O ye of little faith?"

History is full of incidents where God has cared for the life of men. George Washington's life was marvelously preserved in the greatest dangers, until his work was done. Abraham Lincoln was guided wonderfully until his work was done. God's trusting children lead a charmed life, until their work is done. Many of us can look back and see how He has saved us from unseen dangers, and led us by a way we did not know, but now see to be God's will. "All things work together for good to them that love God" (Rom. 8:28).

We can always fall back to one proof of God's loving care. "Since God spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" (Rom. 8:32). Often, and perhaps always, when God delivers up to death His loved children, it is that others may be saved, as He delivered up Jesus for our own salvation.

God cares for our mind more than for our body; and He cares for our soul more than for our mind. This explains many things, deemed inexplicable. God's ways are mysterious, past finding out; but some day, when we get into the clearer atmosphere of the Better Land, and get our "second sight" perfectly, we will understand the things that now are a potential worry to us. Be patient.

"Day by day the manna fell.  
Oh, to learn that lesson well!  
Still by constant mercy fed,  
Give us, Lord, our daily bread."

### Be Not Anxious

Matthew 6:31-34

It is not work but worry that wears and kills. Anxiety is the friction that heats the journals of life; so that life's functions fail and service is ended. Jesus touched a vital spot, when He said, "Be not anxious."

The revised version gives the proper rendering of this passage. The old translation teaches a lie, making us improvident. Even the squirrels lay up a store for the winter's needs. God wants us to do this with greater thought, as our needs are greater. The "thought" is anxious thought, anxiety.

Why should we be anxious? The little child

under the care of the parents does not need to worry. Since God, our heavenly Father, cares for us, we do not need to worry. To worry shows lack of confidence in God. Strong faith cures the mind of anxiety, and the body of ravaged nerves. Have faith.

Food and raiment are great demands. Clothing may be scanty, but it is expensive, in reverse proportion to its quantity. Many are brought into anxiety by too great fondness for clothes, in ever changing fashion. Many are extravagant in food, and especially drink. God does not promise to give us all the finery we would like to have, nor all the expensive and harmful beverages; but He will give us our "daily bread." Don't worry.

God knows we have need not only of food and clothing for the body, but higher and more expensive commodities. Peace of mind is priceless; and God is ever ready to provide this to the trusting soul. We should not worry even over our past sins, for God has forgiven and buried them. Remorse is a sin. Long continued grief over a misspent past shows either lack of faith or ignorance of God's infinite love and mercy in Jesus Christ.

"Let the dead past bury its dead." Let us with burning zeal strive to retrieve the past, making amends where needed, and living up to our highest possibilities. Pining for a wrong past does not honor God nor help anyone. With a smiling face and radiant heart, let us banish anxiety and bravely face the future, knowing the future holds the Golden Age. The best is always ahead of the trusting follower of Jesus Christ. "Sufficient unto the day is the evil thereof"; and God will give us daily strength for daily needs. If we do our part, God is responsible for His Kingdom; and He is well able to advance His Cause, even with the poor agents at His disposal. "Heart within and God o'erhead." Be hopeful.

\* \* \*

### Good for Body and Soul


"I simply don't know what to do with myself when the wind is from the east," complained a nervous invalid. Well, you can't stop the wind," replied the physician, "but you can get into a cozy south room as far away from it as possible, and find some pleasant employment." This simple bit of advice is as good for the soul as for the body. There are east winds of gloom that will not down at command, but we can learn to retreat into some south corner of sunny memories or cheerful occupation until they pass.—J. R. Miller, D.D.

## OUR SERIAL

### Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Marion, Indiana

#### Chapter 9—Modern Deteriorations

 HERE is a deteriorating influence sapping the morals and virtues of our modern life. Whole books have been written proving its nature and setting forth remedies. But these, at their best, have but touched the fringe of the real facts, while at their worst, they are but idle dreams,—the dreams of a dreamer who dreams that he dreams.

Ask the average man why he does or does not do certain acts, and immediately the answer comes that society or law decides his conduct. Very rarely, indeed, will he admit that the Bible decides it. If society or law can be ignored or hoodwinked, no further responsibility ensues and the matter is closed. No compunctions remain of a broken law of God, or disregard of the teachings of his Christ. It is this misplaced emphasis that accounts for the deterioration of today in morals, business, and even religion. No longer is the Bible the once-vaunted guide of Protestants. The Church to many is not the "ground and pillar of the truth," but merely a "cultural institution."

Helen had found a bevy of girls whose attitude and outlook was much like her own. They became the leaders of the "prom" dances, and stole many hours from sleep and study to play cards in each other's rooms. Their proficiency in this last means of wasting time, grew by leaps and bounds; and almost without thought, the games became tame unless stimulated by money incentives, and the excitement heightened with illicit drinks. In fact, they became experts in an exciting stage of gambling.

Among Helen's admirers was a profligate youth named Nat Allen. He was a vivid example of an only son in a wealthy family, spoiled by nothing to do, and an unlimited supply of spending money. He had arrived at West Hill in his powerful speedster, accompanied by a bull-pup costing a thousand dollars, and having a pedigree that reached back through all the blue-ribbons of the New York dog show for twenty years. The man's two strong points were motoring and cigarettes, so

far as they appeared on the surface; but what passed beneath was a matter of suspicion. He had one decided virtue; but this was an accident, rather than a mark of excellence. It was that he never drank. He had tried on numerous occasions to acquire the habit, but through some peculiar idiosyncrasy of his constitution even the mildest wine made him extremely ill, and a real drink would send him to the hospital.

Allen was a sophomore. How he had reached that stage was an open puzzle to students who were associated with him in classes. A few weeks in his first semester, he had actually studied; just enough to qualify him for membership in one of the most notorious "Frats"; but as soon as this goal was attained, he settled down into his old life, and more than regained all the time he had lost from his pursuit of pleasure, ease, and notoriety. Since that time, the "frat coach" had judiciously kept an eye open to his advancement, and a few days just prior to examinations would take him in hand rigidly, coach him on the questions,—some thirty or so, which experience had demonstrated would be sufficient to pass him, and re-inforced by an openly denied but secretly practiced Frat "pull," he managed to pass.

That big speedster was after Helen's own heart. Its flashy colors, and great speed put it in a class by itself. The only fly in her ointment of pleasure, was that the dormitory rules compelled her to have a chaperone when she went out with Allen; and to be sure, even a big roadster is crowded with three passengers. This was overcome shortly, by the written request of Mr. Barnes, "That my daughter Helen is to be permitted to go driving with any young gentleman she chooses; and with Miss Marshall as a satisfactory chaperone." At least, this was bearable, for while Bettie would scold her severely for some of her indiscretions, she took her castigations so charmingly, and forgot them so suddenly thereafter, as to suffer little from their administration.

In the early part of the second semester, Bettie contracted a severe cold, with complications



which gave the physician some alarm. In consequence, she was forbidden to attend class for a week, and only a nominal amount of study was permitted. This gave her full opportunity for reflection, and she canvassed thoroughly the events of the past few months. It came to her as a shock one day, that Helen had changed to an alarming degree. She was sure that the girl was not always about the building at the late hours she was absent from her room, but out in the city. That she was no longer her sole confidant and closest friend was another discovery. Helen frequently spent hours of her time with Martha Martin, one of the card-playing group. Many times she had remained away all night slipping from the room after it was too late to be apprehended.

Now, Bettie's opinion of Martha was not a favorable one; in fact, she had remonstrated with Helen several times about the appropriateness of such companionship. But Helen was obdurate, and sometimes fibbed in a shocking manner concerning this friendship. So, as Bettie contemplated the weakening ground of her influence with Helen, she decided that some definite settlement of matters must be made, or Helen would go wrong in spite of her long-cherished influence over her. So, at an opportune time, she sat down by her side, placed an arm about her and began:

"Helen, my dear, I have been thinking very seriously over the life here the last few months, and I fear I made a mistake in coming with you. I am not as good a girl myself as I was before: somehow my standards of right and wrong have become hazy. I read my Bible as faithfully as ever; I pray as faithfully as ever, and you know we have been constant in our attendance at the services of the church. Still, it has become somewhat formal. The attitude here among the students that religion is a mere matter of form, and that one religion is much like another, and of small importance, I fear has had an effect upon me. Some of the social practices of the girls no longer shock me as at first. And you remember that I never said a word about that ridiculous affair that you and Mr. Allen engaged in the last time we were out with him. One reason was because I was so hurt and humiliated by your conduct; another because I had found that I no longer have an influence in guarding your actions; but perhaps, as great a cause, as I recognize it now, is due to my own deterioration. Helen, dear, do you think that while I have felt at times that I could and did help you to be a better girl, that you in a similar degree, influenced me to become a worse one?"

"Oh, Bettie, you dear child! I really am sorry you feel this way. I am afraid you are letting your illness make you blue."

"I am blue; I admit it. I am discouraged. I am weak and helpless in my responsibility. I feel as if I have not done my duty to you. Is there not some way we can get back to our old relationship and our old sweet friendship?"

"But, Bettie, we are such close friends; surely you do not feel that we have changed one particle in that way?"

"Yes, Helen, I fear so, and more than that I know it. I believe the influences here, the spirit of the place is slowly changing both of us."

"Not changing you, surely not," Helen replied. "I do not notice any change in you. You are the same dear, patient, helpful, loving friend. But I must admit that I have changed, though I can not think that you have."

"Then, you know you have changed?" Bettie insisted.

"Yes, I have," Helen admitted again. "One must change in an environment like ours."

"Have you changed for the better or worse?" Bettie said, determined to lead to a confession. "Be honest, and tell me."

"I think for the better," Helen replied with spirit. At this, Bettie groaned, but Helen continued, "Oh, Bettie, I am sure I am better! Possibly, not better in the way we once viewed life; but in life as it really is. I am free from some antiquated notions you and I once held. From that old viewpoint I suppose I am not better. But I have a better outlook. I appreciate more fully what life means. Yes, I admit I have changed, but I feel happier and not regretful over the change."

Bettie sighed, and clasped her hands in a silent agony. Then she whispered, "Helen, what has caused this change?" But she knew what the answer would be, but had not guessed the emphatic vehemence with which Helen would answer.

"Old Mugs, of course. I can never be thankful enough to him for pointing out my narrowness, and showing me truthfully the real significance of life. I had an artificial conception of my human importance, I believed like you do, that God had created me for some mysterious place and purpose in life. I had flattered myself almost to the level of those mythical angels we once believed in. But I am freed from such errors now. I know that I am of natural origin and but a mere animal. There is no soul in the sense I once believed it. What we called a soul is but an evolved excrement to our more highly developed animal na-

ture. My own reason and feelings respond to prove my animal position. Sins are merely failures to do what I might do, or mere reversions to the acts of our animal ancestors from whom we have evolved. I no longer fear or regret these natural acts. I am free from superstition, and enjoy to the full these animal tendencies.

"If we are animal, what is the use to try to be anything else? I am at least honest with my belief. Goodness is only to be sought for goodness' sake; but if our animal feelings are strong enough to draw us away from what we have artificially come to regard as goodness, it is 'perfectly right for us to go that way.' This life is all there is for me; and I propose to make the most of it. We are animal—refined ones, it is true—but it is quite proper for us to live on the animal plane, instead of the artificial one which a foolish religion has erected for us."

"Oh, Helen!" Bettie remonstrated, aghast, "Do not talk such awful nonsense." And again she wrung her hands in anguish, and rocked back and forth in an agony of mind that must find physical expression. "Oh, God," she prayed, "Have mercy on us; and forgive this thoughtless sacrilege. Oh, Heavenly Father, help us in this trying hour!"

"Don't Bettie!" remonstrated Helen, breaking into tears, and trying to lift Bettie from the floor where she had finally slipped in the crisis of her mental agony. "I did not want to hurt you in this way; but it is best you should know it. It must not be hidden from you. We can be just as good friends as ever. What I believe, need not pain you in this way. I suppose you look upon me as a Heathen, and absolutely lost. But why should you worry, when I don't?"

Not finding herself able to lift Bettie from the floor, she knelt beside her and clasped her in her arms. Then she buried her face in her friend's shoulder, and gave way to violent weeping. She had enough of her old-time conceptions left to realize the mental and spiritual agony that Bettie was suffering. Their friendship which had been of an order that had always mutually rejoiced in happiness and wept together in sorrows could not be lightly laid aside at this time. For a while nothing but sobs broke the stillness of the room. Then with a final effort at restraining her tears, Bettie arose, bringing Helen up with her. Helen felt that something more must be said in extenuation and defense; so as soon as she could voice her thoughts she began:

"Bettie, this is no thoughtless, sudden change of belief. You and I have been trained in

homes of Christian conviction, have come up through the same Bible school teachings, and we have been associated in the same church influences. Why I should come to this attitude and you not, is something I can not understand. It may be that I am more open to influences and more susceptible to suggestion; but I have tried to prove every new idea before accepting it, and I can not believe conscientiously other than I do."

"You once called me narrow!" broke in Bettie, miserably.

"Yes, but I did not use that word to reflect in any way on your intelligence or goodness. It may not be the word I ought to use, but I can think of no other. I merely mean that you have your own little system of belief laid out; and that you persistently remain in it, while a whole world of conflicting truth stretches out all around you."

"But, are you sure, Helen, that what I believe is wrong and that the things which contradict my belief are right?" asked Bettie. She was not going to give up the contest without a struggle to maintain her belief. "You said Doctor Mugglesly has largely influenced you. Do you not know that even as able a man as he is, might be mistaken? In the time of Christ, the most learned and scholarly of the Jewish nation were wrong, and only the poor and ignorant believed on Him. I am of the opinion that it is childish trust even now, that can discern the truths which the scholarly sadly miss. But, what am I saying? This argument does not appeal to you."

"No, it does not. Once it might. At first, I thought likewise that Old Mugs might be wrong as you say. So I asked him for references to the authorities, and spent hours in the library, and do you know what I discovered?"

"No, what was it?" Bettie asked.

"I discovered this:" said Helen impressively. "That almost without exception the books in that great library, confirmed his position. Of course I speak of the books dealing with scientific and philosophical subjects. It became evident that a man could not be a scientist and believe the Bible infallibly; and when men of scientific ability like Huxley, Darwin and Haeckel with scores of others, conclude that their theories are right and the Bible wrong, I was very much impressed. Huxley put it very plainly. He said that if evolution is right then Creation in the Bible sense is wrong; but if Creation as taught in the Bible is true, then evolution is false. Now, the well-known fact is, that evolution is true, and every scientist is convinced of it, so by Huxley's conclusion,



Creation is but a myth. And I believe his verdict.

"At first, I thought such a conclusion erroneous. It meant that the dominant scientific law of evolution being true, it made the Bible false—in parts at least—and if parts were false, it could not be inspired of God. If not inspired, then it was as Old Mugs claimed: merely the writing of fallible men, and no more true necessarily than the average human production. Mere sentiment and superstition, along with blind prejudice must be laid aside in this modern age and things tested by cold fact.

"Then it occurred to me that there were Christian scientists who also accepted the law of evolution. I wondered how they could reconcile the two conflicting doctrines. So I asked Old Mugs about it, and he obligingly gave me more references to what he termed the Theistic evolutionists. These included not only scientists and philosophers, but many theologians as well. This proved to be the most disappointing thing of all. To reconcile an anti-Bible doctrine with Bible teaching by any other method than surrender of one or the other is an impossibility. The silly manner of treating evolution as God's method of working, relegating Him to the inferior position of a nonentity in the realm of Nature, was disappointing. To make him subservient to a nature which he either did not create; or if he did so, lost control of,—this whole view seemed so absurd that I turned away from it in disgust. I can find no middle ground. Either God is omnipotent, or evolution is all-powerful. The scientist claims evolution is enough. I believe evolution is right, and believing that, I must do as the best scientists of the world have done—obliterate God from my plans and belief.

"I found further, that these theistic evolutionists, while granting that some parts of the Bible might contain the word of God, say that it is *not* the Word of God. So they rejected portions as spurious, and when I compared the different views I found very little left, and even this little in doubt. Some retained the portions which were not antagonistic to an evolutionary idea, but rejected everything that was calculated to deny it. Some spoke of the first chapters of Genesis as a Poem, as Poetry, or figurative myth and not historically true. The garden, the fall of man, the serpent, and all the rest were similarly dealt with, as but fabulous stories. In fact, the whole scope of Bible history appears very uncertain in the views of these people. I am not one to halt hesitating between two opinions and there was

no middle ground for me.

"Now, Bettie, you see where I stand; and why I stand there. I know if you should go over this matter as carefully as I have, you would reach the same conclusion, for there is no other one honestly to reach."

"Oh, no, Helen, never," Bettie insisted in horror.

"But I know you would," Helen insisted. "If you will study the question as I have, you will not longer look upon me as a heretic and a Heathen. Then, we shall be closer friends, freed from the old shackles of superstitions, and you will join with me in the enjoyments and pleasures which I have tasted and which you have missed. Lay aside this foolish superstition and I will show you things you never dreamed about."

"No, no!" wailed Bettie, in bitter anguish. "You deceive yourself. Your feet are on the paths of Death; and these pleasures of yours are snares and delusions. For my sake, Helen, for the sake of your mother, for the sake of Christ who died for you, give up this evil dream and wicked life. Surely, if you read His precious Word, and come to His teachings in faith, we can work out a better plan."

"Fables! Myths! Delusions! None of them for me! I am free!" was Helen's exclamative reply. "Man, a divine creation, Baugh! Man is only an evolved animal, I know it, I feel it! And I know, too, the animal pleasures are the most natural and happy ones!" And with an inhuman and sardonic leer on her usually beautiful face, Helen danced out of the room and sought congenial companionship in Martha Martin.

Bettie threw herself face downward upon the bed. The whole world seemed to shake as about to crash to pieces. Darkness as of night enveloped her. Then clearness of thought came: for the first time, she realized their utter and complete estrangement. The odors of cigarettes and liquor that she had noted at times on Helen needed no further explanation. Helen her dearest friend, dearer to her than any sister could be, was lost! In her agony, she ground the bed-clothes in her teeth like one in a spasm, and dug her finger nails into the coverings until drops of blood started from beneath the nails.

And then, when she could bear no more, the consolation of Christ came to the suffering girl. She prayed, and as she did so, she felt the strength of his sheltering arms. No reasoning of man could persuade her that there was no God. In faith she knew Him. Her agony gave way to peace and quietness. She had

one her duty toward Helen. Human love had failed; henceforth the Spirit of God must be trusted to do the work she had been unable to do. But she must not forsake the erring girl. God's love and grace, with her prayers and service might win yet. But she realized how very uneven the contest must be. God does not

save a rebellious soul steeped in the things his holiness abhors. He is too just to compel one to whom He intrusted the right to choose, to do that which he decides not to do in this life. The hand raised against Him may be paralyzed for its defiance, but God only enters the door opened by honest choice for his entrance.

## LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

### Reviews of Recent Books

**Psychological Foundations of Religious Education.** By Walter Albion Squires, B.D. George H. Doran Company, New York. \$1.25 net.

This is so good a book that we gladly give it the first place in our list for this month; and this can be done without derogation from the value of other good books to be mentioned later. The author seems to fear that his book will be regarded as too controversial. He needs to have no anxiety on that score. It is controversy of the right kind—on the right side and in the right spirit. In the whole work there is not an epithet, not an ungenerous reflection; and yet it is throughout a fine polemic. The author is on the right side of the present debate in the psychological sphere. First, he stands foursquare for purposive psychology, for the reality of the soul, the self, the ego, for the fact of consciousness, and for the reality of mystical communion with God. Moreover, while he does not directly spring the debate between the Modernists and the Fundamentalists, he treats the Bible in such a way as to lead one to believe that he accepts it as fully inspired and the final authority in matters of faith and practice. We are glad to note that he accepts the three-fold classification of the functioning powers of the human mind which have been current for so many years, namely, Intellect, Emotion and Will. Of course, he does not regard these faculties as divisions of the mind or believe that they work separately; but he does believe that they are the three major ways in which the mind functions.

We have thus set forth the positive side of Mr. Squires' polemic. Holding to the right end of psychology, he also makes a powerful argument for the right kind of religious instruction. Incidentally, rather than designedly, he proves how wonderfully the psychology of the Bible fits into the true scientific psychology of the day. This fact makes a

convincing apologetic for the Bible as a divine Book. On the negative side, he shows up the unscientific character of the mechanistic psychology, which denies the reality of the soul, of the ego, of consciousness, and of the freedom of the will. He files proof upon proof. Sometimes there seems even to be unnecessary repetition. But he does his work thoroughly. He bakes his cake on both sides and bakes it brown to a finish. For religious instruction the mechanistic psychology is totally disqualified; for how can there be religion where everything is reduced to mere physical behavior, and where even consciousness and freedom are denied?

In short, this is just the kind of a book needed for these times. Send for it at once, read it and digest it. Then recommend it to others, and include among those "others" any advocates of the naturalistic-mechanistic psychology whom you may know.

**Lutheran Youth in the Modern World.** By Carl Betz and Rev. Paul G. Krutzky. The Lutheran Literary Board, Burlington, Iowa. Price, \$1.00.

This little volume deserves the widest circulation among the young people of our country. It is a booklet, not only for Lutherans, but for Christians everywhere. In these days in which the religious life is at an ebb, it is especially essential that the great fundamental truths of Christendom be inculcated in the hearts of the boys and girls of the coming generation. The authors present these fundamentals in a practical way. The living Christ graces every page. His relation to the reader, and the reader's relation to Jesus, is, after all, the main theme. Such great subjects as God, Revelation, Man, Sin and Salvation, Christ, etc., are dealt with in a pleasing and practical way. The authors do not intend to present a system of dogmatics, but merely to confirm the fun-



damental tenets we have learned as young men and women. I would place this book in the hands of the average high school or college student, and rest assured that the old faith delivered to them would be greatly strengthened.

The book contains suggestive material which young people could apply to their Christian lives with great profit. It would aid in producing strong, convinced young Christians who will not fail to develop their spiritual lives in all possible ways. The Christian virtues would be reflected in their conduct. Let Christian parents place this book in the hands of their growing children.—*E. W. Hammer.*

**The Time is at Hand.** By W. Bell Dawson, M.A., D.Sc., F.R.S.C. Charles T. Thynne & Jarvis, Ltd., 28-30 Whitefriars Street, London, England. In stiff boards, 3 shillings net; cloth boards, 3s. 6d. net.

The aim of this scholarly work (written by a layman, not a professional theologian) is to show that, since many of the Old and New Testament prophecies have been literally fulfilled, we may be sure that those which have not yet received their fulfillment will be made good in God's own time. Where the author indicates the wonderful fulfillment of prophecy, we follow him easily and gladly. Where he ventures to pry into the future and point out somewhat in detail how the still unfulfilled predictions will be fulfilled, we must confess that we do not feel competent to form a judgment. Certainly the last thing we would think of doing would be to oppose the conclusions of the learned author, who gives every evidence of having made a deep and prolonged study of prophecy. Others of us have specialized along other lines of Biblical doctrine and interpretation. Our author, we are glad to say, does not venture to predict the exact time of the second coming of our Lord; but he does believe that the signs of the times point clearly to a not very distant advent of Christ to establish His millennial reign. This view he upholds with many arguments drawn from the Bible in comparison with present-day omens. As to the predictions that have been so wonderfully fulfilled, our author mentions the promises to Abraham to be the father of a great multitude even when as yet he had no child; the foretelling of their enslavement in Egypt four hundred years; their sojourn in the wilderness for forty years; their seventy years of Babylonian captivity; the promise of the Messiah to bear the sins of the world,

etc. If all these have been fulfilled, why may we not accept without doubt the promise of the "restitution of all things," of the time when there "shall be new heavens and a new earth wherein dwelleth righteousness"?

**Five Minutes Daily With Luther.** By John Theodore Mueller. The Macmillan Company, New York. \$2.50.

It surely is a privilege to spend five minutes every day with Luther, and it is just as much of a profit. The author is the Professor of Systematic Theology in Concordia Theological Seminary, St. Louis, Mo. He therefore belongs to that branch of the Lutheran Church which is known as the Synodical Conference, a large group of devoted Lutherans and evangelical Christians. They are loyal to God's Word, and their ministers are true to their ordination vows. We are glad that Professor Mueller has secured so great and well-known a publishing firm to place its imprint upon his book. They usually know when a manuscript is worth publishing. They have made a beautiful book in every way—beautiful type, paper, binding and all. And the contents of the book correspond. We like the translation, which is smooth and flowing, and is put into good idiomatic English. And what a delight to go back to Luther's doctrines, *sola gratia, sola fide, Sola Scriptura*. There is something satisfying in them to the evangelical mind, which reasons thus: If I am saved by grace alone, I need not worry about my salvation, but can give myself up unreservedly to the service of Christ. If I am justified through faith alone, I need not worry either, because Christ is so gracious and powerful that all I need to do is to trust Him, and that is easy to do. If I am guided by the Scriptures alone, I need not worry, for I am not compelled to figure out a way of salvation myself, but have it plainly set before me in the inspired Word. That is the whole gist and point of it: I need not trouble myself about the problems I cannot solve or the work I cannot do, but can devote myself wholly to the work I can do and the problems I can solve. Yes, one gets a blessed experience by tarrying five minutes a day with Luther. A relevant passage of Scripture always precedes the excerpt from Luther, and one or two stanzas of a suitable hymn follow. This is one of the best books of which we know to give spiritual nurture to the soul. Get it and enjoy a daily tryst with the great reformer and saint.

**Evolution in a Nutshell.** By Alvin Sylvester Zerbe, Ph.D., D.D. Laird & Lee., Inc. Publishers, Chicago, Ill. \$1.00.

When an author has convassed the whole subject of evolution and has thought it through, as Dr. Zerbe has, one reads his production with much confidence. We read Dr. Zerbe's "Christianity and False Evolutionism," which was published last year, with rare pleasure and profit. Besides reading widely and thinking deeply on the subject, he commands a forceful style. This smaller work is by no means a mere condensation of his larger work of 1925, but is virtually a new work, presenting new arguments and facts which tell mightily against the evolution theory. Unlike many of the advocates of evolution, Dr. Zerbe has, besides his extensive studies of natural science, mastered the disciplines of logic, ethics and philosophy, and therefore knows when processes of reasoning are sound or fallacious and whether any proposed system is well grounded in morality and philosophical principles. He is also a theologian, and it must be said that his knowledge of theology adds another qualification to his equipment, enabling him to weigh propositions truly, because it gives him a proper appreciation of spiritual values. Thus, when an evolutionist declares that his theory is not antagonistic to religion, Dr. Zerbe knows how to classify and appraise the kind of religion which the evolutionist means, whether it is pantheism, mere naturalism (such as upheld by Thomas Paine), or the true Christian religion. In no case does Dr. Zerbe find that the exponents of evolution accept the true, plenary evangelical faith. The religion they mean is always a very pallid and anemic affair; it is Christianity pretty well denatured, so that it is not worthy of the name. The promoters of theistic evolution might as well understand first as last that the religion they advocate is very far from being what is meant by true Biblical Christianity. However, Dr. Zerbe goes deeply and technically into the scientific features of evolution, and shows in many ways how sadly it lacks empirical demonstration. We welcome the book as a real contribution to the growing literature against "science falsely so-called."

**The Modernist Bible and How Compiled.** By H. D. Woolley. Morgan and Scott, Ltd., 12 Paternoster Buildings, London, England. 65c.

If ever a dissecting Biblical critic received the punishment he deserves, he has re-

ceived it in this book. The critic is Dr. John E. McFadyen, who printed three consecutive articles in the *United Presbyterian Record* (Scotland) for October, November and December, 1925, which were based on the old parcelling criticism with which we are so familiar. He put forward the documentary theory of the Pentateuch, and in order to bolster it up, went through the Bible hunting for "discrepancies" and "contradictions." After the manner of Paine and Ingersoll, whom we used to read in our youth, he thinks he finds many of these faulty places in the Bible. Now comes along Mr. Woolley, with his keen logic and adequate knowledge, and takes up these alleged inconsistencies one by one, analyzes them, goes back to the original Hebrew when necessary, and shows that they are not contradictions at all; that they are, in fact, beautifully consistent. He does his work well. He is thoroughgoing. He turns his cake and bakes it brown on both sides. We must admit that, if a book of ours were so thoroughly riddled, we should be greatly humiliated. Our author shows that one needs the spiritual mind to understand and sympathetically interpret the Word of God. He proves that Dr. McFadyen has not the spiritual mind, but the rationalistic mind. We hope that this excellent and able expose of the matter and temper of the rationalistic critics will be ordered by many of our readers, and that it will be widely circulated on this side of the Atlantic.

**The Modern Triangle: Evolution, Philosophy and Criticism.** By Professor S. J. Bole, A.M. The Biola Book Room, 536-558 South Hope Street, Los Angeles, California. \$1.50; 16 cents postage.

It has been a great pleasure to read this book both in its manuscript form and now in its printed form. It has our heartiest endorsement. The positions are soundly evangelical. There is no covering over or obscuring of thought by ambiguous phraseology. You know precisely what the author means and what he believes. He has the discriminating mind, and therefore is able to see the difference between creation and evolution, neither confusing them nor mistaking the one for the other. His definition of evolution is clear; likewise his definition of creation. Professor Bole was once almost, if not quite, convinced that evolution is true; but further scientific research and logical thinking and a clear-cut Christian experience convinced him that evolution is both unscientific and unbiblical.



It is refreshing to follow his argumentation; to see how easily he detects the joints in the armor of the evolutionists; to watch the processes by which he shows that the only adequate explanation of the origin of life, species and man is by divine creation. Here is a clear thinker—one who does not shunt any difficulties, and yet who knows when the intellectual processes have reached their limit. All the arguments on which evolutionists base their theory are here subjected to calm and critical analysis. The value of the book is enhanced by the addition of an extensive list of books on both sides of the question of evolution (what could be fairer and more fearless?) and an index of subjects discussed and writers quoted. The author is the professor of Biology in Wheaton College. He is not a professional theologian, but a specialist in natural science.

**His Joyous Experience: Paul's Epistle to the Philippians.** The Bible Institute Colportage Association, Chicago, Ill. Paper, 50 cents net; cloth, 75 cents net.

Our author previously issued a helpful book on "His Salvation: As Set Forth in the Book of Romans." The latter epistle deals largely with the doctrines of Christianity, while the Philippian letter treats of the experience that comes from accepting those doctrines and the Christ set forth by them. This experience results in the joyful life. Ten years of the severest strain and trial intervened between Paul's founding of the church at Philippi and the time he wrote this epistle; yet he says nothing of his trials, but throughout breathes the note of deep and abiding joy. By reading the epistle and following Dr. Harrison's exposition and application, all Christians can attain to a joyous experience of the life in Christ.

**The Potter and the Clay: A Devotional Study.** By Rev. D. H. Dolman, D.D. The Bible Institute Colportage Association, Chicago, Ill. Paper bound, 25 cents.

This deeply spiritual study is based on Isaiah's statement, "We are the clay, and thou our potter" (Isa. 64:8). We are apt to want to have too much to say about our lives, and thus surrender ourselves too little to the grace, power and will of God. Thus we often mar our lives and miss our vocations. We want to be both the potter and the clay. This booklet will be useful in teaching us how to submit to the divine molding without losing the principle of our own activity in conformity with God's leading and direction.

## Getting in Place

Things that are wrong are things that are out of place; that is, out of the place God chose for them. Sin put man in the wrong relation with God, and when man got out of place the whole world came under the curse of being out of adjustment with God. It is this that is the matter with the animal creation and with all the things that cause pain and suffering. Paul prayed for the perfecting of the saints, and the word literally means the "adjusting" of the saints, getting them into the right place with relation to God. It is a term that might be used of the setting in place of a broken shoulder blade. The right place for a Christian is under the control of Christ, but it is possible for him to be out of adjustment. So the Apostle urges, "yield yourselves unto God, as those that are alive from the dead." He is speaking to Christians who had resurrection life, and for that very reason they were to yield self to the control of God. If self is not thus yielded then we have self out of place, attempting to be in the place where Christ should be, controlling the life. This is what we call the "self life." But when we put ourselves in the right place, completely surrendered, then is the whole life in adjustment; Christ is having his way, and there is fulfilled the word, "not I, but Christ." Let every indication that the self life is in evidence be a danger signal that self is out of its right place: and the one method of restoration is the humble and contrite confession of sin, then taking again the place of yielding and trusting, with new realization of the helplessness of self apart from the Saviour.—S. S. Times.

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## Education

A little knowledge of the ways of men,  
A little reading of their deeds and fates,  
A little guessing at their thoughts, and then  
A quick forgetting of their names and dates—  
That's History!

A little delving in the tomes they penned,  
A little conning of the verse they writ,  
A feeble grasping of their aims and trend,  
A show mem'ry of their mirth and wit—  
That's Literature!

A little dabbling with a salt or two,  
A little mussing with a sticky mess,  
A few experiments half-blundered through,  
A twilight testing of a groping guess—  
That's Science!

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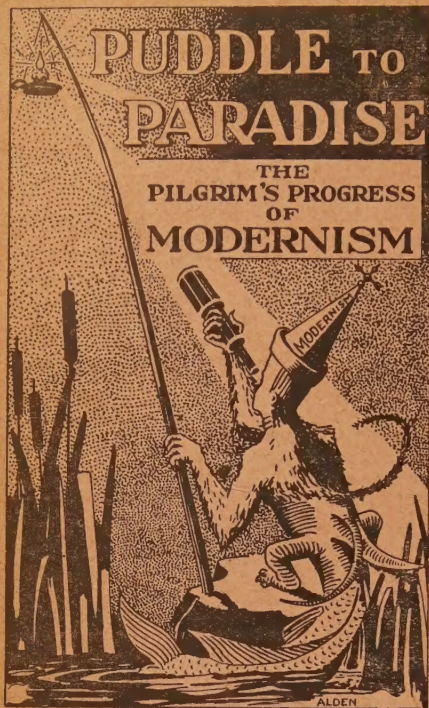
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